The Relief Society Magazine

VOL. 45 NO. 12 DECEMBER 1958

Lessons for March

Even a Christmas Tree

Eva Willes Wangsgaard

Here in this wintered garden crisply white
I stand in pansy dark, aware of light.
Cold shadows lie mauve-blue upon the snow
And Christmas-tree bejeweled windows throw
Their widening paths of gold. Far hills of blue
Are shouldering out the larger world I knew,
And, angel-like, the clouds can all but sing,
For Christmas is so intimate a thing.
At any moment now I'll hear the beat
Of sandal scuffs, a donkey's twinkling feet
Bringing a Virgin in a deep-blue gown
Into my dreaming heart's Judean Town.
How wonderful a Babe long-born can lie
So warm and real upon my breast while I
Am centuries away where drifts of white
Have hid the garden where I stand tonight!
And angel themes a moment can be heard
Above the rocket's shrill and shivery word:
Now I can go back to a tinseled star
Knowing that God is with us where we are.
A Child was born within a hay-sweet stall
And even a Christmas Tree grows strangely tall.

The Cover: "The Rest on the Flight Into Egypt" (Detail)
From a painting by Gerard David
National Gallery of Art, Washington, D. C.
From the Mellon Collection

Frontispiece: Wintertime in City Creek Canyon, Salt Lake City, Utah
Photograph by Frank Millburn

Cover Design by Evan Jensen

From Near and Far

I am still in a nostalgic mood after reading and rereading "When Threshers Came," by Alice Morrey Bailey, the frontispiece poem in the August issue of *The Relief Society Magazine*. For those who remember the sight of the big, bunglesome thresher lumbering its way towards your place at threshing time, Alice Bailey's descriptive poem will surely start you reminiscing. As a girl I loved to watch the threshers lather up their faces, then dip the water up out of the square washtub and blow and splash it all over their faces and emerge looking so shiny! After reading the poem, my mother-in-law recalled seeing her mother gather all the bedticks and fill them with clean straw at threshing time. "How wonderful they felt, so full and fluffy," she said. Thanks for the memories!

—Marva Hale Chambers
North Ogden, Utah

My heart is filled with appreciation for so many of the poems, articles, and stories in each issue of our *Magazine*.

—Mabel Law Atkinson
Salt Lake City, Utah

In the January lesson on literature ("Some Puritan Women," published in the October 1958 *Magazine*), it states that the family of Anne Hutchinson were massacred by Indians. My husband is a grandson of Parley P. Pratt, and in his grandfather's autobiography, page 469, Orson Pratt gives the descendants of Susanna Hutchinson, the one daughter who escaped and returned to her relatives in Rhode Island. Then, on page 465, you will find the genealogical record that gives the connection of the Pratt brothers with the Hutchinson family.

—Lorana Pratt
Tillamook, Oregon

Here in Europe . . . the German sisters' faces light up when they find *The Relief Society Magazine* in their *Deutsche Post*.

—Ethelyn J. Madsen
A. P. O. 29
New York, New York

I wish to express gratitude for the fine article "Whom and Where Will You Marry?" by Elder ElRay L. Christiansen in the October issue of the *Magazine*. I wish all our young people would follow the inspirational counsel given in that article, so that they might enter into marriage with a full realization of their sacred responsibilities.

The frontispiece photograph is lovely, showing the time of falling leaves, and I love the poem "Sung in October," (frontispiece) by Dorothy J. Roberts.

—Mrs. Walter A. Christensen
Murray, Utah

Thank you for the time and effort it must take to prepare the *Magazine* for us to read. I have always enjoyed *The Relief Society Magazine* very much. It is wonderful for the women of the Church to have such an outlet for self-expression.

—Loya Beck
Warner Robins, Georgia

I have been looking for a recipe for scones for a long time and now I have found that wonderful recipe on page 666 of the October *Magazine* in the "Recipes From the New Zealand Mission," by Wealtha S. Mendenhall. I appreciate all the fine recipes in the *Magazine*, and think that the representative recipes from many countries are a delight to have. All the poetry is lovely. I especially like "Fall Fantasy," by Annie Atkin Tanner, and "Blue Spruces," by Eva Willes Wangsgaard, in the October *Magazine*.

—Annabeth Olsen
Laramie, Wyoming

I enjoy reading *The Relief Society Magazine* and gain so much help and inspiration from every department.

—LaVerda M. Allen
Rupert, Idaho

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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Three Realms in Which Woman's Influence Should Ever Be Paramount

President David O. McKay

(Address Delivered at the General Session, Relief Society General Conference, Wednesday, October 8, 1958)

SISTER Spafford, sisters, and brethren. When Sister Longden in her opening prayer said, "We thank thee that we are women," I said *amen* with all my heart. When I think of what you do, the responsibilities you carry in the home and elsewhere, and the sufferings you undergo, I am thankful I am a man. (Laughter.)

I wish to offer a few words of commendation and congratulation. I congratulate the Relief Society upon this large attendance. If you all come next Friday morning, I don't know what we will do with the men. (Laughter.) They couldn't be replaced by a choicer group in the world than that which we face this afternoon.

With all my heart I commend the Singing Mothers. Think what they have done in rendering this inspiring service this afternoon! Think of four hundred of them attending practices in their various wards for weeks preceding this event! Four hundred women, paying their railroad fare, bus fares from California, and their own expenses while they are here, practicing together under Sister Madsen, to render the inspiring music! I wish all the world could realize what their presence and their singing this afternoon really signify.

I wish to commend, in your presence, the influence your President, Sister Spafford, exerted over in London recently when she accepted the appointment to attend the dedicatory service of the London Temple. She doesn't know the sources from which I express the thoughts that I am now going to give you. They certainly did not come from her. While the dedicatory service was going on, she was the guest of Lady Reading and others, and rendered a wonderful service which will redound to the good of Relief Society and of the Church generally. I received two letters from Lady Reading in which she expressed great appreciation for her companionship and association with your President.

I commend those who preceded me this afternoon, the sisters, and the messages they have given, and I pray for the same inspiration which has accompanied them in their speaking. This has indeed been a glorious session. I pray that what I say may be in harmony with the instructions given by your leaders.

We are living in a changing world. We are in the midst of it, so near us that many of us fail to realize or discern while changes are being brought about. I noticed this recently when we were being driven from the airport in London to our hotel, about twenty or twenty-five

miles distance. I noticed the difference in transportation. Sixty years before this recent visit, I crossed on a steamboat to Great Britain. It took, as I remember, about seven-and-a-half days. That morning we had been only fourteen hours from New York, and we were delayed by head winds and the pilot thought it best to land at Shannon, Ireland, to refuel. As I say, it took fourteen hours. Think of the progress during those sixty years! Then another thing, as we were being driven to the hotel, I was surprised at the number of autos, or rather, at the absence of the fine Clydesdale horses that I saw sixty years before, drawing heavily loaded lorries. Not one did we see during that entire trip that morning. All had given way to the advance in building and driving of automobiles, trucks, etc. Another thing, I was surprised to see a lady policeman — women policemen. Sixty years before that, even thirty years so far as I was concerned, we hadn't thought that was a field for women to enter. And I learned, while I was in London, of the efficiency of women as women policemen.

IN 1930, there were over eight million women workers gainfully employed. Today, as we have learned, there are twenty-eight million. There has been a vast increase in women workers during the last twenty-five years in various occupations in which, formerly, only men participated. And this great increase is particularly among married women.

Now I don't know that there is any objection to women entering the fields of literature, science, art, social economy, study and progress, and all kinds of learning, or participation in any and all things which contribute to the fulness of her womanhood and increase her upbuilding influence in the world; but I do know that there are three areas or realms in which women's influence should always be felt. No matter what changes take place, these three realms should be dominated always by the beauty, the virtue, and intelligence of womankind.

I should like to refer to those three. The first has been covered impressively by Sister Spafford, and that is the realm of home building. Next to that is the realm of teaching, and the third, which has already been emphasized, the realm of compassionate service. "Someday," writes one of our leading columnists, "when women realize that the object of their emancipation is not to make them more like men, but more powerfully womanly, and therefore of greater use to men and themselves, and society, this implicit demand and need of women for a world based, not on mechanical but on human principles, may break through as the most important influence upon history, and bring with it a renaissance of liberalism and humanism."

Nor is it necessary to convince us of the potency of home influence in shaping character. There are certain trusts to which it is only necessary to call attention and minds instinctively assent to them. Some of these trusts are that the home sentiment is second only to religion in influencing the human mind, and all else may be forgotten, but the experiences of childhood will remain undimmed on the walls of

memory. "Napoleon understood well the nature of home and its influence, when he said, 'The great need of France is mothers.'

"In democratic countries like the United States and Canada, where the fate of the nation is in the hands of the people, the future of the nation is in the hands of the children. They must be fitted for their high responsibilities by the influences of home. These countries should fear the disloyalty and contention of the fireside more than nefarious plots of scheming politicians. If boys wrangle and contend at home, if they cannot discuss with dignity the little questions that arise in their daily intercourse with one another, be sure they will not honor the Nation when they take their places in Senate, Parliament, or Congress to discuss the great problems that confront the civilization of the twentieth century.

"NOW, if home may be so powerful an influence for good, how important becomes the cultivation of the home sentiment. To be destitute of this sentiment is almost as great a misfortune as to be destitute of the religious sentiment. Indeed, we believe that one cannot possess a true exalted love of home while there is wanting in his character that which unawakened may yield the fruit of a godly life." (And I cannot think of a member of this Church, particularly one who holds a prominent position, being cruel to his wife, especially before children. I think he is not a good member of the Church; he is not a good Christian. And for a man to strike a woman, as I have heard recently, is just beastly.) "What a mighty responsibility rests upon him who essays to make a home, for the founding of a home is as sacred a work as the founding of a Church. Indeed, every home should be a temple dedicated to divine worship, where human beings through life should worship God through the service of mutual love,—the highest tribute man can pay to God" (*Our Home*, page 38).

One of the greatest needs in the world today is intelligent, conscientious motherhood. *It is to the home that we must look for the inculcation of the fundamental virtues which contribute to human welfare and happiness.*

Womanhood should be intelligent and pure, because it is the living, life-fountain from which flows the stream of humanity. She who would pollute that stream by smoking tobacco, using poisonous drugs or by germs that would shackle the unborn, is untrue to her sex, and an enemy to the strength and perpetuity of the race.

The laws of life and the revealed word of God combine in placing upon motherhood and fatherhood the responsibility of giving to children, not only a pure, unshackled birth, but also a training in faith and righteousness. They ought to be taught "to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old." To those who neglect this in precept and example, the Doctrine and Covenants says, "the sin be upon the heads of the parents" (D & C 68:85).

There seems to be sweeping over the nations of the earth at the pres-

ent time a wave of disbelief in God, of disregard for agreements, of dishonesty in personal as well as in civil and international affairs. There is a reversion to the rule and law of the jungle in which *might* makes right. David Harum's silver rule, "*Do unto the other fellow what the other fellow wants to do to you, and do it first,*" too often supplants the Golden Rule, "*Do unto others as you would have others do unto you.*"

Political poison is being administered to the youth of America by advocates of communism professedly interested in fostering liberty, peace, and democracy, but who insidiously attempt to influence youth associated with what they call the National Youth Administration, or American Student Union, and various other organizations, as some other poison being administered, secretly, as we have learned recently, even in the mission field by cultists who do not hesitate to lie and misrepresent supposed principles of the gospel.

IN an article recently printed in a current magazine appears this statement: "There are a great many more young Communists in universities in this country than most of the adult population even dares to realize. That is because," continues the quotation, "parents do not bother to ask their children what their beliefs are."

There is one effective source which can counteract such teaching, and that is the teaching of an intelligent, Christian mother. The times cry for more true religion in the home.

Now I should like to say a word about teaching. Every mother is a teacher, she cannot help it. Either good or bad, the mother's image is the first that stamps itself on the unwritten page of the young child's mind. It is her caress that first awakens a sense of security; her kiss the first realization of affection; her sympathy and tenderness, the first assurance that there is love in the world. Her influence, either good or bad, implanted during the first years of his childhood, lingers with him and permeates his thoughts and memory as distinctively as perfume clings to each flower. In her office as mother, she holds the key to the soul, and she determines his character.

BUT mother is not the only one who exerts an influence as teacher. Often it is a maiden aunt who many times exerts a greater influence than the mother; yet her labors, "gleaming hopes, and obscure sacrifices, her solitary broodings and vicarious ambitions, have seldom received attention from the historian or the biographer. As a molder and shaper of the unpromising material of nephews and nieces, she has been allowed to live, toil, and die unpraised."

Thus writes Phillips Russell as he comments upon the influence of Mary Moody Emerson upon Ralph Waldo Emerson. Emerson reflects her influence upon him when he comments as follows:

"She is no statute-book of practical commandments, nor orderly digest of any system of philosophy, divine or human, but she is a Bible, miscellaneous in its parts, but one in spirit, wherein are sentences of condemnation, promises, and covenants of love that make foolish the wisdom of the world!"

Read Emerson's life and see how his aunt's influence shaped his course and made a sickly boy one who is recognized as the greatest thinker in America.

And now I should like to say a word about the young girls as *teachers*. If we can make our girls think that they are living in a realm where they have power to shape the destiny of teen-agers, it would be a wonderful thing in society. I do not know whether we can, but I shall give a hint. One of the greatest safeguards for a teen-age girl is a consciousness that by her words and acts, she contributes to the betterment or degradation of society—that in protecting or defending herself from the questionable advances of a scheming young man, she honors herself and womankind by resistance rather than by indulgence. She can do this by answering his flattering words of pretended love by saying in her own words, "No man will injure one he loves." Thus, in her early career, she becomes not an enticer but a teacher, her natural and noble calling.

NEXT to motherhood and teaching, woman attains her highest glory in the realm of compassionate service. One of the most impressive instances in the Bible is the history told by one or of one to whom I apply the title, "a Relief Society sister of the Ancient Church" whose life was full of "good works and almsdeeds which she did." Her name was Tabitha, "which by interpretation is called Dorcas" (which means *gazelle, beautiful*).

This story is told by Luke:

"And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

"And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them." (One of the interesting experiences of tourists today is to visit that old town.)

"Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

"But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

"And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive" (Acts 9:36-41).

What a story is told in those few words! This scene implies the kind, helpful service rendered by the women in the Ancient Church.

The desire to render service to the wounded, sick, and dying gave to the world one of the most potent organizations among nations today. I refer to the International Red Cross Association. Its beneficent tree, which now sheds its fruit on all lands, sprang from the seed of love and compassion in the heart of Florence Nightingale.

I hope I am not — will not be considered as boasting when I say that the most beautiful and, undoubtedly, the most efficient organization in the realm of service is

the Relief Society of the Church. Through this channel, your myriad deeds of service sparkle like gems in a crown—

To chase the clouds of life's tempestuous hours,
To strew its short but weary way with flow'rs,
New hopes to raise, new feelings to impart,
And pour celestial balsam on the heart;
For this to man was lovely woman giv'n,
The last, best work, the noblest gift of Heav'n.

(—T. L. Peacock,
"The Vision of Love," I, 1)

Let me emphasize, dear sisters, that woman's realm is not man's realm, though equally important and extensive, and you excel, undoubtedly, I know you do, man in many vocations, which years gone by were considered man's activity alone. The greatest harmony and happiness in life will be found when womankind is helped and honored in the sphere in which God and nature destined her most effectively to serve and bless mankind. I have named three of those. There are many more, but the more that men honor her in those realms, the happier will be men and women and children throughout the world. In the words of Tennyson:

For woman is not undevelopt man,
But diverse. Could we make her as the man,
Sweet Love were slain; his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words:
And so these twain, upon the skirts of Time,
Sit side by side, full summ'd in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other ev'n as those who love.
Then comes the statelier Eden back to men:
Then reign the world's great bridals, chaste and calm.
Then springs the crowning race of humankind.
May these things be!

(—Alfred Lord Tennyson,
"The Princess," VII, lines 259-281)

God bless you mothers—home builders, angels of mercy.

May your influence continue to spread, and your sweet, tender services bring comfort and consolation to those in need, I pray in the name of Jesus Christ, Amen.

The Holy Land

Dorothy J. Roberts

Gentle sheep forever walk
The cool, green valleys of the clock,
Kindly shepherds guard them still
From the crown of every hill.

The Annual General Relief Society Conference—1958

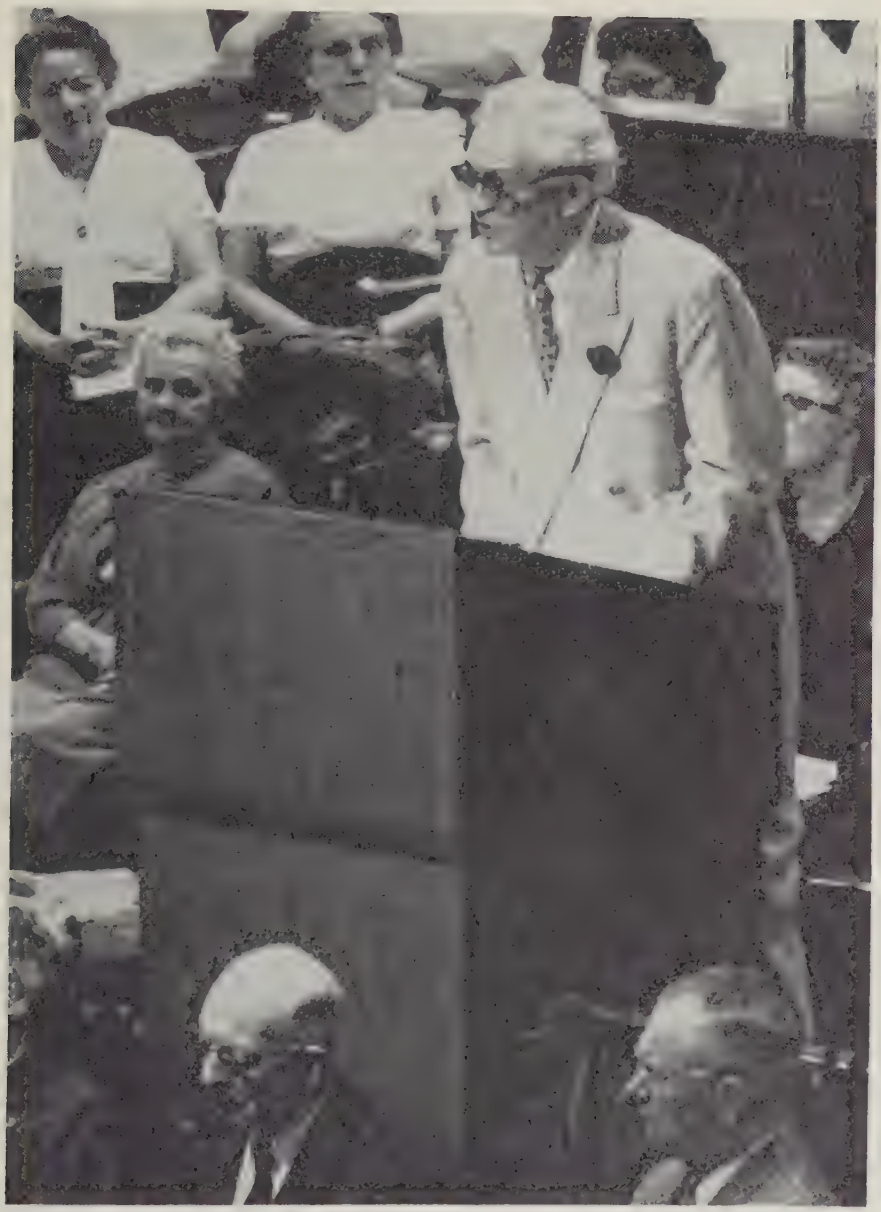
Hulda Parker, General Secretary-Treasurer

THE Annual General Relief Society Conference was held in Salt Lake City on Wednesday and Thursday, October 8 and 9. For days before the conference convened, Relief Society leaders from all over the Church started converging in Salt Lake City. With the cancellation of the conference a year ago, because of the flu epidemic, there seemed to be a more than usual hungering on the part of these leaders for the inspiration that comes from assembling together in the Tabernacle to receive the counsel and instruction that would help them carry forward in their responsibilities in Relief Society.

The opening session in the Tabernacle on Wednesday morning was for stake and mission officers and board members, at which challenging and inspirational addresses were given by President Joseph Fielding Smith and Elder Mark E. Petersen, the Relief Society advisors of the Council of the Twelve. President Belle S. Spafford also presented the Report and Official Instructions.

The roll call in this session showed representation from thirteen missions and all but three stakes in the Church. Although mission Relief Society presidents were not in attendance at the conference, several missions were represented by district officers. The total attendance of 2312 included 2265 stake Relief Society leaders and forty-seven mission representatives. The music for this session was provided by the Bonneville Stake Singing Mothers Chorus of 120 voices, with Shirley Swensen conducting and Elder Alexander Schreiner at the organ.

The general session for Relief Society members and the general public was held in the Tabernacle on Wednesday afternoon. As the main speaker, President David O. McKay delivered a most impressive address counselling the women of the Church regarding their great responsibilities as mothers and homemakers. Sister McKay accompanied him in attendance at this session. Other addresses were given by President Spafford, Counselor Marianne C. Sharp, Counselor Louise W. Madsen, and Secretary-Treasurer Hulda Parker. The Relief Society General Presidency and General Board members were also sustained. A 450-voice combined chorus of Singing Mothers from Southern California sang "Teach Me, O Lord" and "My Soul Is Athirst for God." The chorus was conducted by Sister Florence Jepperson Madsen, with Elder Frank W. Asper at the organ. The participants in the chorus were from the following stakes: Bakersfield, Burbank, Covina, East Long Beach, East Los Angeles, Glendale, Inglewood, Long Beach, Los Angeles, Mt. Rubidoux, Orange County, Pasadena, Redondo, Reseda, San Bernardino, San Diego, San Diego East, San Fernando, Santa Ana, Santa Monica, and South Los Angeles. This chorus also provided the music for the Friday and Saturday sessions of General Conference.



Courtesy **Deseret News**

PRESIDENT DAVID O. McKAY SPEAKING AT THE GENERAL SESSION OF THE RELIEF SOCIETY GENERAL CONFERENCE, OCTOBER 8, 1958

Emma Ray Riggs McKay, wife of the President, is seated at the left, and Belle S. Spafford, General President of Relief Society, is seated on the right.

Elder LeGrand Richards (left), and Elder Delbert L. Stapley (right), of the Council of the Twelve, are seated in the foreground. Singing Mothers may be seen at the back.

On Wednesday evening the Relief Society General Board received approximately 2200 stake board members and mission representatives at a beautifully appointed reception in the Relief Society Building.

Departmental meetings were held in the Tabernacle Thursday morning and afternoon for stake and mission officers and board members. In these meetings impressive presentations were given introducing the educational courses of study and visiting teaching messages for the 1958-59 season. Theology and literature were featured in the morning. The theology course was discussed by Elder Roy W. Doxey, the author of the current course on the Doctrine and Covenants. This was followed by a presentation entitled, "The Lord Hath Spoken," and a testimony by Sister Jeanne Carr Orchard. The new literature course on American Literature was impressively introduced by the dramatic program, "Meet the New World."

The afternoon meeting featured visiting teacher messages and the social science course of study. Fruits of visiting teacher messages were portrayed through a demonstration entitled "Family Tell." The social science course on "The Latter-day Saint Family" was highlighted with a dialogue by Sisters Mildred B. Eyring and Edith P. Backman of the General Board and a reading with musical background by Sister Emily C. Wright entitled, "The Perfect Earth Home," which was taken from an address to Relief Society by President J. Reuben Clark, Jr., in 1940.

Separate departmental sessions then followed for presidencies, secretary-treasurers, *Magazine* representatives, and class leaders. All stake and mission class leaders met together for special demonstrations and instructions on teaching aids adapted to the current courses of study. Separate departments were also held the entire afternoon for music and work meeting leaders.

One of the outstanding features of the conference was a dramatic presentation given in the presidencies department entitled "A Light Shining," which portrayed the broad horizons of visiting teaching. The music for this presentation was provided by the Holladay Stake Singing Mothers conducted by Sister Wilma Bunker, with Elder Roy M. Darley at the organ.

It was the general feeling of those in attendance that this was a most outstanding Relief Society Conference, that the blessings of the Lord were felt in rich abundance in each of the sessions, and that the inspiration, counsel, and instructions given will redound to the good of the work of Relief Society throughout the Church.

The following addresses have already appeared in the November issue of the *Magazine*: "The Mission of Womankind," by President Belle S. Spafford; "The Grand Key-Word of Relief Society," by Counselor Marianne C. Sharp; "The Key Is Turned," by Counselor Louise W. Madsen; and "Report and Official Instructions," by President Spafford. The address by President David O. McKay, "Three Realms in Which Woman's Influence Should Ever Be Paramount," appears in this issue of the *Magazine*. Other addresses will appear as follows: by President Joseph Fielding Smith in the January 1959 issue of the *Magazine*; by Elder Mark E. Petersen in February; and by General Secretary-Treasurer Hulda Parker, in March.

Elder William James Critchlow, Jr.

Elder Alma Sonne

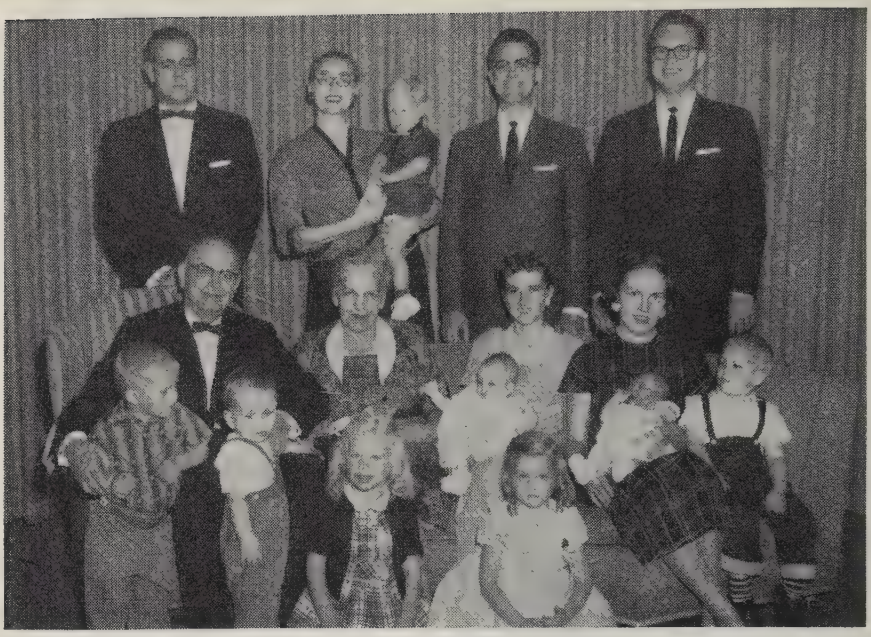
Assistant to the Council of the Twelve

ELDER
WILLIAM J. CRITCHLOW, JR.

PRESIDENT Critchlow, as he is known in the South Ogden Stake, is a product of the Church. Prior to his becoming the President of the South Ogden Stake on December 7, 1941, he had served as second counselor to President Robert I. Burton in the Mt. Ogden Stake and as first counselor to President William H. Reeder in the same stake. On October 11, 1958, Elder Critchlow was sustained as an Assistant to the Council of The Twelve.

His capabilities as a leader have been demonstrated many times during his long service in the wards and stakes. No worldly ambitions have been allowed to stand in the way of his devotion to the program of the Church. He always found time to meet the requirements of his callings. His ability to organize his time and energies for service, accounts, in some measure, for his success as a leader among his brethren. Those who know him best are aware of his solicitude for others and his untiring efforts to promote good will and congeniality in the ranks of the membership. Elder Critchlow's personality reflects the warmth and friendliness of one who loves his fellow men. He will find a host of admirers throughout the Church as he has within the stake where he has presided so long and well.

He began his activity as a leader in the Church when he was made a member of the presidency of a deacon's quorum. Upon being ordained to the office of a teacher he was again chosen and sustained in the presidency of that quorum. It was a signal and a preparation for the responsibilities which were to follow. He advanced step by step as he responded to other calls and as his activity increased. As a Seventy he was the class instructor of his quorum. As a member of the Mt. Ogden Stake he became the president of the ward MIA. In this service he was recognized as an effective leader and was chosen on two occasions as a member of the stake presidency. In the Weber Stake he was similarly in demand. In the Eleventh Ward of that stake he served as a counselor and later as a superintendent of the Sunday



ELDER WILLIAM J. CRITCHLOW JR. AND HIS FAMILY

Children in the front row: William J. Critchlow IV (son of William J. Critchlow III); Kent Taylor Critchlow (son of Robert Taylor Critchlow); Terri Maughan; Sidney Marie Critchlow (daughter of William J. Critchlow III).

Seated in the second row, left to right: Elder William J. Critchlow, Jr.; Anna Taylor Critchlow; Peggy Wood Critchlow (wife of William J. Critchlow III), holding baby Sherry; Clarene Clifton Critchlow (wife of Robert Taylor Critchlow), holding baby Ann Critchlow; Clifton Robert Critchlow, son of Robert Taylor Critchlow.

Standing in the back row, left to right: Datus H. Maughan; his wife, Patricia Critchlow Maughan, holding son Dennis Maughan; William J. Critchlow III; Robert Taylor Critchlow.

School, a counselor to the President of the MIA and, in the First Ward, he was the Priesthood organist. His activity and his love for the truth knew no bounds.

He attended the public schools of Ogden and the Weber Academy. When he was graduated from the public school he was president of his graduating class. When he entered the Weber Academy he was chosen president of the freshman class. He won the love and confidence of his classmates and the next year he was made president of the sophomore class. His popularity and his fitness for leadership soon became known, and he was chosen to be the secretary and treasurer of the student body and later its president. Because of his activities in the school he also became the president of the athletic association, the associate manager of the school publication, and a member of the debating team.

His business career began in 1912 as an employee of the Utah Light

and Railway Company, Ogden, Utah. Within a short time he was elevated to the position of chief clerk with the Utah Light and Traction Company, the successors of his former employers. In due course he became the Credit Manager of the Utah Power and Light Company, a successor company, and soon rose to the position of Sales Manager and later Business Development Manager, a position which he now holds. He will retire from this position on November 1, 1958, and devote his time to his Church as an Assistant to the Twelve. His record of achievement and recognition are reassuring to those who will look forward to meeting him in his new position of leadership.

Elder Critchlow was married to Anna Maria Taylor, a daughter of Patriarch Charles Hyde Taylor, on August 20, 1924. They are the parents of three children, Patricia (Mrs. Datus H. Maughan), William James Critchlow III, and Robert Taylor Critchlow. Patricia is a graduate of the Brigham Young University as a music major; William J., III, after filling a mission to Sweden, studied law at the University of Utah and the George Washington University. He graduated from the latter University with a Juris Doctor Law Degree. Robert Taylor graduated from the Brigham Young University with a Bachelor's Degree in Marketing and Business Administration. Eight grandchildren have now been added to the Critchlow family.

Sister Critchlow, like her husband, has held many positions of leadership and responsibility in the Church. A union of interests and responsibilities has characterized the Critchlow family. Activity has been their watchword. Sister Critchlow's Church work has taken her into all the auxiliary organizations. Positions in the Sunday School, the YWMIA, and Relief Society, the Primary, and the genealogical class have enriched her life and given her a full knowledge of the aims and purposes of the over-all program as it affects the individual, the home and the family.

Weaving

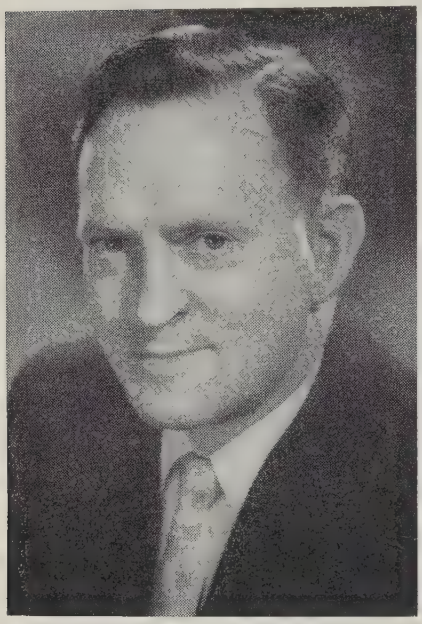
Catherine B. Bowles

There are many threads in the web of life,
A checkered fabric of love and strife;
Some somber colors, yet sometimes gay,
Go into the pattern that makes our day.
The threads are precious, slender, and fine,
Worn thin by heartache and deeds that shine.
When colors are beautiful, fadeless, and rare
They bring richest blessings all can share.

Elder Alvin R. Dyer

Joseph T. Bentley

Superintendent, Young Men's Mutual Improvement Association



ELDER ALVIN R. DYER

AT the Saturday morning general session of the 128th Semi-Annual Conference held on October 11, 1958, Elder Alvin R. Dyer was sustained as an Assistant to the Council of the Twelve Apostles.

This great and important calling in the Church and kingdom of God is the climax to a life of great devotion and service, for Elder Dyer has been actively devoted to sincere and effective service in the Church all his life. In fact, the one quality which characterizes his life, perhaps more than any other, is the zeal and enthusiasm with which he undertakes any job.

Elder Dyer was born January 1, 1904, in Salt Lake City, a son of Alfred Robert and Harriet Walsh Dyer. His grandparents came to this country as converts and were faithful pioneers, having come to Utah in the early days. He attended school in Salt Lake, and distinguished himself in baseball and other forms of athletics. In 1922 he was called on a mission to the Eastern States, where he served for two years. He was married in the Salt Lake Temple June 2, 1926, to May Elizabeth Jackson. The Dyer's have two children, a daughter Gloria May Klein, who lives in Salt Lake City, and a son Brent Rulon Dyer, who is attending the Brigham Young University. They have one grandson, Mark R. Klein, who is a son of Mr. and Mrs. Reed Klein.

Elder Dyer has been active in Church work all his life, serving as a ward YMMIA superintendent, superintendent of the ward Sunday School, on the high council of two stakes, as a member of several bishoprics, and then as bishop of the Monument Park Ward for five years. In 1954 he was called to preside over the Central States Mission, where he served until called to the General Superintendency of the Young Men's Mutual Improvement Association in June 1958.

It has indeed been a great pleasure to work with Elder Dyer these past few months and to feel his spirit and love for the fine young people of the Church. His organizing ability and his penchant for wanting the facts in every situation have pro-

jected a program of analysis and study of the great MIA program that will be of great benefit to the MIA and the young people of the Church.

Elder Dyer has been active in civic work as well as Church work, having been a member of the Exchange Club of Salt Lake City, and he is still a member of the Missouri Historical Society and the Jackson City Historical Society.

Professionally, he is a self-made man, having studied professional work through correspondence courses and getting his education largely through his own efforts. However, he has been successful in business, and is a former member of the American Society of Heating and Ventilating Engineers, and has been a consultant for the American Military Engineers.

Both Elder and Mrs. Dyer are able and enthusiastic and devoted members of the Church; and, because of his vast experience and ability, Elder Dyer will enthusiastically take up the work of his new calling with his usual devoted service to the Church.

ELDER ALVIN R. DYER AND HIS FAMILY

Front row, left to right: Elder Alvin R. Dyer, holding his grandson Mark Klein; May Jackson Dyer.

In the center, Gloria Dyer Klein (daughter).

Back row, standing, left to right: Reed Klein (son-in-law); Brent Dyer (son).

A New Spire Toward Heaven

Donna Toland Smart

WHEN the book that records the religious history of this generation is opened, bright on its pages will be the story of the dedication of the London Temple. And at that future time many of the 76,324 pre-dedication visitors may join with Church members in testimony of the power felt within those beautiful, sacred rooms. Approximately 8,000 worthy members enjoyed the Spirit of the Lord through one or more of the six dedicatory services. Untold numbers will yet do so in regular temple ordinance sessions.

* * * * *

Situated some thirty miles from the heart of London, standing white against the brilliant green backdrop of an English countryside, the temple is indeed a house of beauty. Modestly hidden from view except for the sky-piercing spire, this House of God rises majestic behind an ancient, ivy-covered brick wall. Great stretches of lawn sweep templeward, venerable oaks stand in its shadow, bright-headed flowers beckon along its walks. The sight bespeaks of God.

Soul-absorbed in beauty, the viewer might well contemplate that here rises a new tradition in historical, tradition-conscious England. Nearby is the old—a sixteenth-century manor house, gracious and lovely restored residence for the temple president. The new London Temple points as sharply as its spire to the future—eternal family progress for millions long gone, and as many of the living of Britain and Europe as open their hearts to the newly proclaimed, though old message. The pure whiteness of the temple walls sharply contrasts with time-blackened, nation-revered monuments of glorified British history.

Within those walls women, especially, are pleased with the grace and harmony of the decor. This is not a large building, only eighty-four feet wide, 159 feet long, spire rising almost 157 feet from ground to sky. Concrete and structural steel are faced with beautiful Portland limestone. Colors are subdued and restful, beige and soft greens predominating. Beautiful imported woods glisten in the fifty-eight finished rooms — teak and teak veneer from Burma, African avodire, and agba, warm-toned cherry. Italian-mosaic tiling in soft tones of rose and blue set off the dressing rooms delightfully. Furnishings designed by architect Edward O. Anderson especially for particular spots are elegantly simple.

Many visitors were heard to remark that the baptismal font was lovely — and many others would agree. A glowing stainless steel font rests on the backs of twelve bronze-antiqued oxen, separated into groups of three. Walls and floor are muted blue-green mosaic, except for one wall of glass windows through which the font may be seen from the main floor. Dominating the whole scene is a painting by Paul F. Forster (the only painting in the temple) of the baptism of Jesus, a dramatic and moving presentation of text, Matthew 3:15: "Suffer it to be so now. . . ."

Much interest in the Church and

Courtesy **Deseret News**

THE LONDON TEMPLE

its teachings has been stimulated by this unique religious edifice. The missionaries have found their ways into numerous homes and lives through questions asked by visitors about the temple and its purposes. They expect this to open a new flowering era of missionary work in Great Britain and surrounding areas.

* * * * *

Beginning Sunday, September 9, 1958, and continuing through Monday and Tuesday for two sessions a day, those assembled in the London Temple for the dedicatory services experienced a rich and rare outpouring of the Spirit. How could it be otherwise? There assembled were eight of the General Authorities of the Church: President David O.

McKay; President Joseph Fielding Smith, and Elders Henry D. Moyle, Richard L. Evans, and Hugh B. Brown, of the Council of the Twelve Apostles; Elders ElRay L. Christiansen and Gordon B. Hinckley, Assistants to the Council of the Twelve; and Bishop Thorpe B. Isaacson, First Counselor in the Presiding Bishopric. Present also were Edward O. Anderson, temple architect, A. Hamer Reiser, former British Mission president, and assistant secretary to the First Presidency; Selvoy J. Boyer, President of the London Temple; President Clifton G. M. Kerr, of the British Mission, together with the other mission presidents then presiding in Europe.

The sisters of the Church were well represented, as well, at this sacred occasion. There were the wonderful wives of the brethren just mentioned (except for Emma Ray McKay, wife of the beloved President, who remained home in compliance with doctor's wishes). In addition there were Jeanette Morrell, a sister of President McKay, with her daughter; Leah D. Widtsoe, wife of the late apostle, John A. Widtsoe (who for years presided over the European Mission); Jennie F. T. Richards, wife of Stayner Richards who, as British Mission President, began negotiations for the temple site; our own beloved Belle S. Spafford, General President of the Relief Society of the Church; and Emily Bennett, First Counselor in the General Presidency of the Young Women's Mutual Improvement Association. Scattered throughout the audience, of course, were other humble, dedicated sisters.

FIRST and foremost at the dedication itself, was the attendance of the Prophet of the Lord of his day, President David O. McKay. To sit in his presence, to look into his eyes, to listen to his power in counsel, instruction, and prayer, is, at any time, to feel through him communion with the Father. At the dedication many saints tasted of this experience for the first time. In six different sessions he preached six different sermons—each inspiring to its particular audience. The dedicatory prayer he offered twice a day for three days, each time with grandeur and fervor. Faces that recall the warmth of uninvited tears coursing down their cheeks, ears that still throb remembering the thunderous tones of "The Spirit of God Like a Fire Is Burning" — testify of God's joy and approval of his house and servants.

* * * * *

WHAT, then, might some future historian write on the books of his generation as he seeks to abridge the record of this occasion?

From the lips of the "special witnesses of Christ" in attendance came much wisdom and advice. These fragments can only leave to the imagination how much more glorious the whole of what they spoke:

President Joseph Fielding Smith: Only in the temple can the fulness be received . . . . Brothers and sisters, prepare yourselves by your faith and prayers to receive the blessings to be granted you.

Elder Henry D. Moyle: The Lord has called no man to this work anywhere who does not have a desire in his heart to keep the gospel. . . . Human wisdom applies to human things, God's wisdom to divine.

Courtesy **Deseret News**

GENERAL AUTHORITIES AT THE LONDON TEMPLE

President David O. McKay (center); at the left Elder Richard L. Evans of the Council of the Twelve; at the right, President Joseph Fielding Smith of the Council of the Twelve.

Elder Richard L. Evans: Keep sweet and simple in your life, keep clean, keep faithful. . . . Prepare yourselves to come to the house of the Lord and accept these essential ordinances.

Elder Hugh B. Brown: The doctrine of the immortality of the soul is basic to all that will be done in this temple, because in large measure it will have to do with "that other living called the dead."

Temple work brings the here and the hereafter very close together and makes the change which men call death appear as it really is, a birth, a continuation of the eternity which is now.

Elder ElRay L. Christiansen: If we receive the blessings of this Temple, we must first of all prepare ourselves to receive them. Hearts must be pure to enter here. . . . There must be a process of sanctification on the part of each of us. How may we become pure in heart? By casting away hate and guile and rancor and ill will and jealousy and anger and covetousness.

Elder Gordon B. Hinckley: This building stands as a testimony of four great fundamentals of our doctrine: first, as an evidence of the faith of this people that God lives, a real personality, and that Jesus, his Son, is the Savior and Redeemer of mankind; second, as an evidence of a conviction that the soul is immortal; third, as an evidence of the assurance that the family is eternal; fourth, as an evidence of our faith that God is just and merciful, that he loves all of his children, and has provided a way whereby all may return to him.

Bishop Thorpe B. Isaacson: Dedicate your lives to the Lord, pray fervently for faith in Christ and in the prophets, and for strength to live the gospel. . . . We are never better than when we are on our knees.

Courtesy **Deseret News**

VISITORS GREETED BY PRESIDENT BOYER

At the left: President of the London Temple, Selvoy J. Boyer; Belle S. Spafford, General President of Relief Society, (center); at right: Mrs. Ruth Winston, Lord Mayor of Southgate, England, the city's first woman mayor.

The dedicatory prayer in its greatness pleads for all peoples. Excerpts follow:

On the occasion of the dedication of this, the fourteenth temple, may we first express overwhelming gratitude just to be alive in this great age of the world. We pause this morning to open our hearts to thee for this special privilege. No other time in world history has been so wonderful — no other age wherein thy secret powers have been more within human control; in no other era hath thy purposes been nearer human comprehension. Help us, O Lord, truly to live. . . .

Thy mercy, thy wisdom, thy love are infinite; and in dispensations past thou hast pleaded, as thou dost now plead, through chosen and authoritatively appointed servants, for thy erring children to heed the gospel message and come to thee. Holy temples are a means of extending thy loving mercy to thy children even beyond the grave. . . .

With humility and deep gratitude we acknowledge thy nearness, thy divine guidance and inspiration. Help us, we pray thee, to become even more susceptible in our spiritual response to thee. . . .

We express gratitude for the right of free peoples to resort to the ballot, and for freedom to meet in legislative halls to consider problems and settle difficulties without fear or coercion of dictators, of secret police, or of slave camps. O Father, help people everywhere more clearly to realize that government exists for the protection of the individual, not the individual for the government. . . .

Millions . . . are being influenced by false ideologies which are disturbing the peace of mind, and distorting the thinking

of honest men and women. O Lord, guide and protect thy messengers in their efforts to convince honest people in all lands and climes that Jesus Christ is "The way, the truth, and the life," and that "there is none other name under heaven given among men, whereby we must be saved. . . ."

Help all, O Father, to realize more keenly and sincerely than ever before that only by obedience to eternal principles and ordinances of the gospel of Jesus Christ may loved ones who died without baptism be permitted the glorious privilege of entrance into thy kingdom. . . .

If any with gloomy forebodings or heavy hearts enter, may they depart with their burdens lightened and their faith increased; if any have envy or bitterness in their hearts, may such feelings be replaced by self-searching and forgiveness. May all who come within these sacred walls feel a peaceful, hallowed influence. Cause, O Lord, that even people who pass the grounds, or view the temple from afar, may lift their eyes from the groveling things of sordid life and look up to thee and acknowledge thy providence. . . .

We re-dedicate our lives to the establishment of the kingdom of God on earth for the peace of the world, and to thy glory forever. . . .

* * * * *

Yes, when the book is opened by which this generation may be judged, human mistakes cannot be excused for lack of warning and guidance from on high through ordained prophets. This occasion ranks with other glorious spiritual sessions wherein the members of The Church of Jesus Christ of Latter-day Saints meet to renew themselves and hear further instruction. If only the spirit of the dedication of the London Temple may inspire a re-dedication of our lives to be diligent in the work, to keep our testimonies steadily aflame, to be *doers* of the word—thus to please the Lord!

Photograph by Irvin T. Nelson

MEMBERS OF THE NEW CHAPEL BRANCH RELIEF SOCIETY

Left to right: Hattie W. Beckingham, President; Sarah Palmer, First Counselor; Doreen Kenwood; Joan Bennett (kneeling); Phyllis Hart, Second Counselor; Ellen Macaleen, Secretary-Treasurer.

The women are pictured gathering leaves from the trees and shrubs on the London Temple grounds. They have identified, named, and mounted forty varieties.

Christmas Is Where the Heart Is

Rosa Lee Lloyd

KITSY Hardwick kicked off her soft leather flats and flopped down on the bed beside her roommate Marcia Sloan.

"Whew!" she breathed. "Only two more days until Christmas. I leave for home tomorrow. I can hardly wait!"

Marcia raised herself to her elbows, opened her brown eyes with their tentative twinkle, sizing her up.

"You're the silliest!" he said. "Here we are at State Hill College and all you do is brag about going home for Christmas. Why don't you grow up?"

Kitsy's blue eyes deepened, sensitively, but she hung on to her smile. She couldn't let Marcia know she had hit her weak spot. Being grown-up seemed to be the most important thing to Marcia. You had to be emancipated, as she called it, and think for yourself. You couldn't mope around because you were homesick for your mother and your dad nor talk about how wonderful everything had been at home. That was strictly juvenile, according to Marcia, who was going on eighteen, a year older than Kitsy.

"I like your new flats," Marcia said irrelevantly, sliding to the side of the bed and stepping into them. "Look, they just fit. I thought they'd be too small because you're such a little twerp."

"I'm five feet two!" Kitsy defended herself. "And I'm one hundred and five pounds. Even my brother Bill says that's okay."

"I guess it's just your attitude," Marcia said slowly, tipping her dark head sideways, sizing her up again. "You're the baby doll type. But you'll learn," she added, hopefully. "Give you another year here at State Hill and you'll be real fun for Christmas. Look at me. I have a date with Cliff Hyland. Howie Grant will be with us, too, because they aren't going way up home to Montana for Christmas."

Kitsy wondered how Marcia could possibly endure a Christmas like that. Then she remembered that Marcia's mother was away traveling. But Marcia never talked about it. She was too busy having fun.

"Cliff has told me about turkey newberg at Harvey's Place," Marcia was saying. "Howie might get a job singing there Christmas Eve."

"Howie has forgotten Christmas," Kitsy said flatly.

Marcia's eyes narrowed.

"I don't know why he likes you so well, Kitsy," she said tightly. "But he does. You know that. That's why you try to whittle him down all the time."

"He likes me?" Kitsy sat upright. "All he can talk about is football. I tried to help him with his English I, and where did I get? He made fun of all the poets. . . ."

Marcia nodded. "I know," she conceded. "Howie is strictly commercial. That's because he has to earn his way through school."

"He doesn't seem to have a heart," Kitsy said. "He's always clowning and pulling faces. I don't believe he ever really thinks about life and things, or even Christmas!"

"Look who's talking big!" Marcia said. Her eyes were very bright as she walked to the door. "I'm going

down to dinner. Hope they have something sweet," she said as she went out.

Kitsy lay back on the bed and turned her face to the wall.

SHE couldn't live through Christmas if she and her brother Bill weren't going home to Orchardville. She had to be with her family in their big, two-story white frame house on Poppy Street.

Closing her eyes, Kitsy pretended to sleep, even though it was nearly dinner time. Dinner, Mom and Dad would be having dinner in the dining room with the long French windows that opened out to the garden. Now the trees and bushes would be fluffy white with snow; even the big tall pine by the front porch would have drippy little ice crystals that would glimmer in the moonlight and in the sunlight, too. It was the prettiest tree on Poppy Street. They decorated it every Christmas with gaily colored lights clear up to the tiptop branches.

Uncle Sid and Aunt Peg flew up from Los Angeles, because they thought Christmas at the Hardwicks was just perfect.

Thinking of Aunt Peg made Kitsy feel warm inside. She was Mom's sister, five years younger, and she was very gay and cute, even if she was nearly forty.

"We're one big family," Dad often said to them in his hearty way. "Our home is your home."

Home, Kitsy whispered to herself, her throat pinching in. *Home.* It was the most beautiful word in the world, even if Marcia didn't seem to care about it or wouldn't talk about her parents.

Kitsy's eyes went to the clock as she swung her feet to the floor. She had to eat because she had skipped luncheon and had eaten a candy bar instead.

The telephone rang sharply. At the sound of Bill's voice her heart quickened. It was good to have a brother here at school, even if he was pinned to Barbara Edwards, who acted as though she owned him.

Sometimes Bill had a sort of upper-classman attitude toward her, but tonight his voice was different, solicitous and gentle, trying to tell her something without hurting her.

Fear tightened her throat. Their father had just telephoned, Bill told her. Mom had been working too hard and she was so tired this morning that she couldn't get out of bed. Dad had called Dr. Wilkins.

"A heart attack!" Kitsy moaned. "Oh, Bill, please say she's all right."

"But she *is*," he went on. "It wasn't a heart attack, just tension and overwork getting ready for Christmas the way she does. Dr. Wilkins put a stop to it right off. He had Dad bring her up to the hospital here in Center City so she can have proper care and rest. They've closed the house up for awhile."

Kitsy couldn't breathe. Her world was crumbling into little pieces. "Bill," she choked brokenly, "please — take me to her."

"Dad's on his way to pick you up," he said, consolingly. Then he added in his usual, big-brother way, "Now don't make a scene, Kit. Dad wants us to let Mom think that we like the idea of having Christmas here in Center City. He had a hard time getting her away from home. So it's up to us to convince

her it's a great idea. Meet dad out in front in ten minutes. I'll follow you to the hospital."

Kitsy put the telephone back in its cradle with a little sob. Mom was sick. Her precious, lovely, queenly mother, who was the best hostess in Orchardville, taking care of others with ease and grace and never complaining that the big house was too much work, was suddenly unable to do it any more. Now the house was dark and locked up, and Christmas had disappeared like a song blown away on a frosty wind.

Shouldering into her coat, Kitsy ran from the room. She was halfway down the stairs when she met Marcia. Brokenly she repeated what Bill had told her.

"Dad will be waiting," she said, trying to edge past her. But Marcia stood resolutely in the middle of the stairway.

"Now, listen," she said. Her eyes had steely little glints. "Don't go out to meet your Dad until you can smile. He needs you to make him feel okay about all this."

Anger flared in Kitsy. What made Marcia think she knew so much about the way to handle parents?

"Look who's talking! You don't know what it's like to love a home the way I do—or to have your mother so sick you can't have Christmas. So let me go, Marcia."

Blinking her eyes, Marcia turned her head, but not before Kitsy had seen her lips tremble.

"Oh, Marcia—I didn't mean. . . ." Kitsy reached toward her.

"You did!" Marcia moved so Kitsy could get by.

The hospital room was very white and still and Mom looked rested and almost happy.

"Isn't this ridiculous?" she laughed as she held Kitsy close. "I feel so well! But your father insists that I stay here."

"He certainly does!" Dad laughed back. "She's going to take it easy from now on."

"But what about Christmas?" Mom questioned anxiously, holding to Kitsy's hands.

KITSY swallowed hard, hoping her smile looked real and not like a dummy's grin.

"We'll get along fine," she managed. "So please don't worry, Mom."

"Peg and Sid will be leaving California in the morning," Mom went on. "Why don't you and Bill convince your Dad that the best thing for you all is to go home and have a real Christmas."

Dad shook his head.

"Without you, Kathryn? Oh, no. We're all staying here in Center City for Christmas. I can have dinner here with you, the nurse says. Peg and Sid will be with Kitsy and Bill. So don't worry, darling. Let someone else take the responsibility for a change."

"But, Richard!" Mom protested weakly. "I want Christmas to be the way it's always been for us."

Bill came in then and gave Mom a big kiss.

"That's for you!" he said, grinning.

A starchy white nurse followed him in. She gave Dad a telegram. They all watched excitedly as he opened it. His lips quirked the way they did when he was very amused.

"Well—tell us!" Mom demanded.

"It's a big surprise," he laughed. "Peg expects a baby any day now. They were planning to come here

hoping the baby might be born at our house around Christmas. But now, since they heard you were in the hospital, they'll stay home, of course."

"A baby!" Mom said tearfully. "How wonderful. We could've had the baby for Christmas — if I hadn't been sick!"

"Now, Kathryn," Dad soothed her. "I think it's high time Peg and Sid made a Christmas for themselves."

"Yeah," Bill agreed. "Better late than never. I'll bet Uncle Sid is sitting on the moon."

Kitsy felt sick all over as she kissed Mom gently, and tried desperately not to break down when she left the room with Dad and Bill.

"I'm counting on you, Bill," Dad said. "See that your sister is taken care of on Christmas. I'll give you a check to cover meals at a nice place. Your gifts are at my hotel."

His heavy dark brows drew together anxiously as he looked down at them.

"We must let your mother think that this is fun for you both. That is her chief worry — that she is letting you down."

Bill touched his shoulder.

"Don't worry, Dad," he reassured him. "We'll be okay. Won't we, Kit? We'll have a big time. Tell Mom that."

RIDING back to the dorm in his old car, Kitsy noticed Bill had slumped down in a sulky pout.

"I'm in a spot," he said, avoiding her eyes. "Barbara wants me to go to Lakeridge to meet her folks now that I'm not going home for Christmas. After all, I am pinned to Barbara."

Kitsy drew a long quivering breath. Yes, Bill was pinned to Barbara; but did he have to go to her folks for Christmas, now, when she needed him so terribly?

She turned her head, squeezing her eyes shut to hold the tears back, and watched the car lights on the slippery wet pavement. Bill was having a hard time steering. How would he ever take Barbara to Lakeridge in this shaking wreck?

"You need a car, Bill," she said, impulsively. "Dad should give you his car and get a new one. I'll ask him for you."

He gave her a quick glance.

"Are you kidding?" he asked.

"No — I'm not kidding," she answered. "This old thing is dangerous. Dad hasn't noticed it. That's all."

His eyes were puzzled.

"Why should you ask him for me?" he demanded.

"Because I want you to look respectable when you go to Barbara's folks for Christmas."

There! She had said it in one breath. And she had been very grown-up about it, too. Even Marcia with all her wise talk couldn't have done any better than that.

Bill was very quiet and his eyes were worried. Kitsy knew he wanted to keep his promise to Dad, too. He will have to work it out in his own way, she thought sadly.

"Where will you have Christmas?" he asked, abruptly.

"Oh, here and there." She forced a carefree laugh as Bill stopped the car in front of the dorm. "Maybe at Harvey's Place," she added as she got out.

"Harvey's Place!" he gasped. "You can't go there. No sister of mine is going to spend Christmas like

that. Where is your friend Marcia going?"

"Any place where there's fun!" she answered.

"But Christmas!" he exploded. "I won't let you."

Kitsy spun around on her toes. "I'm on my own this Christmas, Bill," she said.

"Is that so!" he muttered. "Don't forget you're just a little freshman up here."

"I'll learn," she called back as she hurried up the pathway. Bill must not know how awful she felt, how deserted. She reached a dark corner of the big porch before she began to cry.

SHE lifted her head as the door opened. Marcia came out in her wool skirt and sweater. Kitsy could see her plainly in the shaft of light from the hallway.

"Hi!" she called. "That you, Kit?"

Kitsy dabbed at her eyes. She wouldn't let Marcia see her cry for a million dollars.

Howie and Bart were lounging in big chairs in the living-room, but they unwound their long legs and got to their feet, lifting their hands greeting her. Howie took her coat.

"Hello, Kitsy," he said, almost gently. "We thought you might be hungry. Even little frosh should eat now and then."

Gazing up at him, Kitsy thought he looked like a gentleman in that white shirt and black tie. And his brown hair was newly clipped to a shiny stubble. He's really good-looking. Why hadn't she noticed before that his eyes were a nice steady gray?

"I'm starving!" she admitted.

"We thought you would be," Marcia said. "So I asked Mrs. McBride if we could use the kitchen to fix you some dinner."

Kitsy tried to smile. They all knew her trouble. Marcia must have told them. But they weren't going to mention it or notice that she had been crying. They knew better than that.

They went out to the kitchen and Howie pushed her into a chair. Then he draped a towel over his arm pretending to be a waiter.

"Would Madame like ze hot dog in ze bun or on ze plate?" he questioned, striking a pose.

"She'll take it fried," Bart said, pouring grease in a pan.

"Boil it," Marcia ordered. "Fry these potatoes in that grease. And there's plenty of jello for all of us, with whipped cream."

Sitting there at the kitchen table, Kitsy looked at each of them wonderingly. They were being good to her. She was sure they had planned to go to the party at the gym tonight. That was why Howie and Bart were dressed up. But, instead, they had stayed here to help her when she came from the hospital. She would always love them for this.

"I like whipped cream," Howie said, smacking his lips. "I even like it on fruit cake and mince pie or Swedish short bread like my mother makes. Boy, can she cook and does she always spread it on for Christmas. . . ."

His voice trailed off, wistfully.

NO one spoke. They all pretended to be very busy, eating. That was the first time Howie had ever sounded homesick.

Kitsy looked at him sideways. He was looking at her.

"It's like this," he said, leaning toward her. "My mother sent me

a big fruit cake. That's my favorite. We can have it with whipped cream any time you say. We want you to have a good Christmas, Kit, with all the shiny things like stars and music."

There was a big hot lump in her throat. Howie was trying to make her happy; it was in his eyes and his voice and his nice manners. He wasn't just someone who made fun of life and all the poets. He liked everything sacred about Christmas. He had been homesick, too, so he had acted crazy and cut-up all the time to hide his real feelings. So had Bart and Marcia. Kitsy hadn't realized before that all the other students had problems, too. Especially at Christmas. Howie and Bart had to work their way through school, and they couldn't afford to go home, but Marcia had it hardest of all because her parents would not be home. She never mentioned how heartsick she was.

I've been selfish, Kitsy thought, as her heart reached out to them, wanting to do something wonderful for them.

"Now, look," she said, in a catchy little voice as she got a brave idea. "I'd like to fix a Christmas dinner for us all. Right here. If Mrs. McBride will let us."

Howie dropped his spoon with a little clang. Bart took a long drink of water, and Marcia wet her lips before she answered.

"We can ask her," she said. "This place is deserted on Christmas. I think she'll let us."

"Sounds super!" Bart said.

Howie had bent over to pick up his spoon. When he raised his head his eyes were beaming.

"I'll stuff a turkey!" Kitsy offered. "I've watched Mom do it for years. I know how!"

"How many years!" Howie scoffed.

Marcia's eyes met Kitsy's for a long, understanding moment. They both knew she was grown-up now, but, of course, you couldn't let boys know everything. They had to believe they were the greatest.

"Guess what!"

Howie stood up and pulled a long solemn face to hide how glad he was. "I've got an extra job for tomorrow singing at Gazett's Toyland. And Bart here is their Santa Claus. So we'll be rich. Now Christmas is for sure!"

Christmas is for sure, Kitsy repeated to herself. She knew now that Christmas can never be lost. People might go away and situations change, but Christmas is always a shining, beautiful time of loving and giving and helping others to have fun, too. You have to hold on to Christmas and once you are sure of this, you never let go of it again.

She smiled up at Howie.

"Do me a favor?" she asked him.

"Kitsy," he said, "You are now looking at a man who will get you the moon if you ask him for it."

"A song will do," she answered. "For Mom. On Christmas Eve. I think she'd like that."

"Sure," he said, his eyes crinkling. "It's a date. I'll be proud to do it, Kit."

Howie does have a heart, Kitsy thought, as her heart lifted and sang. He really does!

Sixty Years Ago

Excerpts From the *Woman's Exponent*, December 1, and December 15, 1898

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

CHRISTMAS AGAIN: Here comes Christmas again with all its delightful accompaniments and memories. . . . This is the day of love in every household, of peace on earth and good will to all mankind, and everyone who feels the importance of the sweet charity of the Savior should himself exercise that sweet spirit of sublime and heavenly grace which reflects as much upon the giver as upon the receiver. . . . Children should be taught to give in the spirit of love and sweetness, and then there would be greater pleasure and more satisfaction in small things. . . . This year, 1898, Christmas comes on the Sabbath day, and therefore festivities will be observed upon Saturday or Monday. . . .

—Editorial

RELIEF SOCIETY CONFERENCE IN ALBERTA STAKE (CANADA): President Mary L. Woolf said there is a great mission for mothers. . . . She wished the sisters to be punctual and enjoy the spirit of God that will be given when in line with our duties. We should look after the poor and comfort those afflicted and downcast. We should also visit those who are coming in our midst and make them welcome. Desired to be energetic and fulfill the labors required of her. . . . Said, "Sisters, make an effort to attend your meetings, and the Lord will open up the way. Do not be backward in arising to bear your testimonies. It will strengthen you. . . ."

—Mary L. Ibey, Act. Sec.

EIGHTY YEARS

The years have crowned thee, dear, with glory,
Though eighty snows have changed thy hair,
From glossy dark to tinted whiteness—
Thy face e'en now is grand and fair,
And round thy life a halo lingers
Like Indian summer's crimson hue,
And purple fruitage rich with ripeness—
Life's golden crown thus rests on you. . . .

—Lydia D. Alder

"MUSINGS AND MEMORIES": *Musings and Memories* (by Emmeline B. Wells) is a volume of poems entirely of home production, and is very suitable as a gift for the holiday. The book is sufficiently elegant in appearance for any drawing room or library table. It contains three hundred pages and includes a steel engraving of the author. It is for sale at the office of the *Woman's Exponent*, $2.

—Mrs. E. B. Wells
Templeton Building

We should always keep a corner of our minds open and free, that we may make room for the opinions of our friends. Let us have heart and mind hospitality.

—Selected

ADVERTISEMENT: "Swift as the Eagle," the Chicago Special and the Colorado Special, fast mail trains inaugurated by the North-Western and Union Pacific. These new trains are a triumph of modern railroading . . . six magnificent coaches . . . two splendid palace sleeping cars, dining cars.

Woman's Sphere

Ramona W. Cannon

EIGHT women have been named to the Hall of Fame for great Americans at New York University, all of them pioneers or crusaders in their respective fields: Mary Lyon, educator; Maria Mitchell, astronomer; Emma Willard, educator; Harriet Beecher Stowe, author of *Uncle Tom's Cabin;* Frances E. Willard, temperance reformer; Charlotte Cushman, actress; Alice Freeman Palmer, educator; Susan B. Anthony, suffragist and reformer.

DR. SARA JORDAN, who at seventy-four begins her busy days at five o'clock in the morning, commenced the study of medicine at a few weeks under thirty-three and was a specialist in gastroenterology (stomach and intestinal disorders) ready to practice as the third member of the beginning Lahey Clinic when thirty-nine. Except for her first year, she worked her way through medical school, also supporting a daughter. She became the only female president of the American Gastroenterological Association, and she now heads a staff of ten doctors in her field at Boston's vastly expanded Lahey Clinic. Dr. Jordan says that nobody should smoke cigarettes. But smoking with an ulcer is like pouring gasoline on a burning house.

MARGARET MEAD and MINA REES are two members of the Board of Directors of the American Association for the Advancement of Science. They are on the board with ten men. On the editorial staff of the magazine *Science* (now combined with *Scientific Monthly*) there are nine women.

MRS. GENEAL J. CONDON, of Salt Lake City, Utah, has attained an international reputation and won a gold medal at the International Flower Show at the New York Coliseum, for her method of preserving flowers indefinitely by using sand from the shores of the Great Salt Lake.

IVY BAKER PRIEST'S autobiography *Green Grows Ivy* has recently been published by McGraw-Hill Book Company. It is the story of the girl born in a Utah mining camp who became Treasurer of the United States. Mrs. Priest relates her experiences as telephone operator, saleswoman, model, housewife, mother, civic worker, and Government official. The book is filled with the pervading influence of a deep and lasting love in family relationships, particularly emphasizing the role of Mrs. Priest's mother, Clara Fearnley Baker, in her daughter's lifetime happiness and success.

EDITORIAL

VOL. 45 DECEMBER 1958 NO. 12

The 128th Semi-Annual Church Conference

THE 128th Semi-Annual Conference of the Church was held in the historic Tabernacle on Temple Square, Salt Lake City, Utah, October 10, 11, and 12, with our beloved President David O. McKay conducting all six sessions and the Priesthood meeting. Two of the General Authorities were absent. Elder Harold B. Lee of the Council of the Twelve was touring the South African Mission, and Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, was visiting the European Missions.

Four hundred Singing Mothers, from twenty-two stakes in Southern California, who had sung for the Relief Society Conference, under the direction of Florence Jepperson Madsen of the General Board of Relief Society, presented music for the Friday and Saturday sessions of General Conference, and on Sunday, the Tabernacle Choir, under the direction of Richard P. Condie, provided the music.

Two new General Authorities were sustained as Assistants to the Council of the Twelve: Elder William J. Critchlow, former President of South Ogden Stake; and Elder Alvin R. Dyer, former President of the Central States Mission, and appointed in August 1958 as First Assistant in the General Superintendency of the Young Men's Mutual Improvement Association.

The assurance, comfort, and inspiration that result from conscientious adherence to the principles of the restored gospel were expressed as a theme by the speakers at the conference sessions.

President David O. McKay, addressing the conference on Sunday morning, spoke of the duties and responsibilities of lay members of the Church in defending the gospel and exemplifying its principles in everyday living.

> I have in mind and in my heart the feeling that the religious influence, sincere religious influence in the heart, or the life of the individual, is the most refining influence in the world. . . .
>
> God wants us here. His plan of redemption so far as we are concerned, is here, and we, my fellow workers in the Church of Christ, are carrying the responsibility of testifying to the world that God's truth has been revealed; that men and women can live in this world, free and uncontaminated from the sins thereof, following as nearly as humanly possible, Jesus. . . . Then the testimony of Jesus abides in the soul, and strength comes to each individual to withstand the evils of the world.

President Stephen L Richards ascribed the perilous condition of the world as being largely due to ignorance of gospel principles and the lack of Christian attitudes and behavior on the part of individuals. He spoke of the light that should "break forth among them that sit in darkness."

> That light, my brethren and sisters, has come to the world. It is the light of revelation, and through revelations has come the true interpretation of the

Christ, his mission, and his gospel. All men of all nations embraced within the family of the Eternal Father are entitled by his decree to receive the light and to receive an understanding of the true, revealed order of the kingdom of God. . . .

The Church of Jesus Christ of Latter-day Saints, established under the direction of the Father and the Son, is the custodian of the revealed principles of the Restored Gospel and the authority to administer its ordinances under divine commission.

Speaking of prayer as "the royal road between each of us and our Heavenly Father," President J. Reuben Clark, Jr. discussed the universal need for prayer.

I think there is no common denominator for all the peoples of the world that can equal the desire to pray and the resulting prayers. . . .

Brethren and sisters, let us continue to be a praying people. Let us pray, keeping in mind some of the great principles involved therein. Let us go to our Heavenly Father for his advice, his counsel, his help. He will always answer if we are righteous in our asking, and if we are asking for righteous things that would be for our good and benefit.

The great foundation in one way of this Church is the doctrine of continuous revelation, continuous revelation to the individual, to the leaders of the Church, all for our good and benefit and for the advancement of his work. . . .

In giving a final blessing to the saints assembled in the Tabernacle and to the saints all over the world, President McKay spoke of his appreciation for the General Authorities and the devotion of all of them and their families to the Church. "God bless Zion, the pure in heart," he said.

God bless our friends with whom we associate, who are contributing, too, to the advancement of this great Church. We appreciate their fellowship.

God bless those who speak evil against us because they do not know us, and give us charity in our hearts for them, and may He enlighten their minds and open the vision of their souls that they may see Christ's Church as it is and that for which it stands. Hasten the coming of our Lord, when peace shall reign and the kingdom of God be established, I pray in the name of Jesus Christ. Amen.

—V. P. C.

No Lack of Miracle

Maude Rubin

Here everything is green—the waves, the grass—
Green sickles move on eucalyptus trees
Cutting the heavy fragrance. Palm trees mass
These sun-baked western hills. No need to freeze
Red mittened fingers gathering boughs; long-lost
That morning sparkle of the fern-leafed frost.
Oh, lovelier than greenness, time propels
My thoughts on slender tracks of silver sound;
The smell of pine and spice and fruity cakes;
The mystery of Christmas-coming-round,
Instead of all this growingness that makes
The winter into spring. *Oh, may they feel*
No lack of miracle, of holy light,
These bright-eyed children, when at last they kneel
To pray for blessings on this sacred night . . .
And teach my truant thoughts to stop and know
That little Jesus never played in snow.

NO, THANK YOU!

HOW should you answer the person who invites you to "take a cigarette" or "have a drink" — or do anything which is against your conscience or contrary to the teachings of your Heavenly Father?

What should you say? How much do you need to explain or apologize? When, if ever, should you compromise just a little for the sake of appearances?

The answer is easy. Just say "No—no, thank you." Don't waver. Don't

worry about how others may think or act. Be your own natural, honest self. Everyone admires sincerity.

If the invitation to indulge in something you don't believe in comes from a host or hostess while you are a guest, your answer will come even easier. The obligation of courtesy is not that of the guest but of the host.

The gracious host will never press you, never question your right to be yourself in matters of conscience. He will admire you for your forthright stand.

It's natural to want to be liked by the crowd. But compromising with principles is always wrong, often dangerous.

What is right? What is wrong? Fortunately, there are ways for members of the Church to recognize right from wrong. Read the Scriptures; listen to the teachings of your Church leaders. And listen, also, to the whisperings of that "still, small voice." When it whispers: "It's wrong; don't do it!" — say firmly, honestly, finally: "No, thank you — no!"

BE HONEST WITH YOURSELF

Christmas Seal Sale — 1958

Dorothea M. Lindsey
Associate, Public Relations

GREAT strides have been made toward the conquest of tuberculosis. Since the first Christmas Seal was sold, an estimated eight million people have lived who would have died if the TB death rate had remained at its 1906 level. But the saving of lives is not enough.

The story of TB today is the story of 250,000 Americans suffering from active tuberculosis. It is the story of 1,750,000 Americans with inactive TB who risk relapse unless their health is maintained at a high level. It is the story of some 90,000 Americans now healthy who will be struck down by TB in the coming year.

Whether or not you are among the millions fighting a personal battle against TB, you will share in the tremendous cost. The annual cost of TB has increased more than $100,000,000 since 1952 to a total of more than $725,000,000. Most of this comes out of the taxpayer's pocket.

Christmas Seal funds contributed by the people to the 3,000 voluntary tuberculosis associations throughout the United States are spent primarily to prevent the spread of TB through health education, through case finding, through rehabilitation, and through medical research.

"Deck the Halls"

Helen Spencer Williams

TODAY the beloved old carol "Deck the Halls With Boughs of Holly," takes on a new theme and a new look. Christmas decorations by Florence Williams combine all the wonderful modern ideas, materials, and colors, with the precious old traditions of the Christmas season to make this year the most unique one we have ever had.

The only essentials that versatile and creative Florence insists on, are that Christmas trimmings must be gay, heartwarming, and, above all, beautiful, and that we should all know the joy of making them with our own hands. She believes that each year something new should be added, that we should not stand still and always look back, but that we should establish a few new traditions of our own each year, using the many new things and materials that are being made available to us in this wonderful modern day, seeking for anything and everything lovely and praiseworthy and of good report.

Her tables are piled high with materials to make a new type of Christmas balls for tree trimming. There are Christmas tree balls of every color combination imaginable, balls that you and I can make with scraps of velvet and ribbon and with bits of gold and silver trimming, braid, old jewelry, and fancy pins and odd earrings. So now is the time to get out the old button box, scrap bag, and jewelry case.

Perhaps the only outlay of money for the creating of these tree ornaments will be in the purchase of *styrofoam* balls of all sizes at the five and dime, florist, or display stores, some tinsel ribbon, narrow baby ribbon, some pearl and gold beads, straight pins, and good sharp scissors. The florist tinsel and narrow baby ribbon can be purchased in fifty yard bolts which is the least expensive way to buy them.

It might be well to begin with a large size ball, at first, until you get the knack of making one. The small balls are a bit more difficult to handle.

First, cut your velvet in bias one-inch strips. Florence warns that these should be marked first in pencil so that they will be cut true and even, as the covering of these balls of *styrofoam* with the velvet is the basis of making these ornaments beautiful and professional looking.

Stretch the bias strips of velvet as tightly as possible in pie-shaped sections, criss-cross, until the ball is entirely covered. Secure each section firmly with a pin at the top and bottom of the ball, but be sure to hold the material taut as you pin.

After the ball is completely covered with the velvet, cover the raw edges with the narrow baby ribbon. Then the fun of decorating the balls begins. The colors and combinations of trimmings are yours for the choosing.

On one ball Florence used bright green velvet cut from an old discarded party dress. Next she covered the raw edges with green baby ribbon, then stretched strips of lacy gold, inch-wide tinsel purchased from a florist; next she placed tiny, bright red silk braid and black rat-tail braid alternately to make the

Hal Rumel

VELVET AND RIBBON BALLS DECORATE A CHRISTMAS TREE

Arrangement by Florence C. Williams

ball look exotic. The pins at the top and bottom which hold the velvet ribbon and trim were covered with a gold ornament made of a fancy button and beads. A loop of gold thread was slipped under the last loop of ribbon and trim, and a Christmas ornament hook was added to hang the ball on the tree.

Florence has made over a hundred of these balls, and what a glorious array of color combinations she has used in the making! One is of white velvet with gold braid and tinsel ribbon, with pearls and gold beads stuck here and there onto the ball. The top and bottom are adorned with an ornament made of an earring of pearls. Another one is made of shades of red with silver

trimming; a blue and pink one, with gold braid trimming, gold rosettes of tinsel at the top and bottom; still another one in shades of pale green and pink; a silver and purple one with an amethyst trim. Each one is a work of art and originality — each different and so lovely that it would be difficult to choose which is most beautiful.

This year Florence will trim her tree with these new kinds of decorations and give many of them as gifts. She may use small ones as table decorations or place cards.

Yes, this year Florence will not only deck her halls with boughs of holly, but she will add a new tradition that is different and beautiful, something that she and you and I will find joy in the making, in the giving, and the using, something different which will make this Christmas season especially gay and warm, beautiful, different, and festive.

Grannies

Ethel Jacobson

Grannies have sort
Of a restful look.
They smell like the violets
By the brook,
And their skirts kind of rustle
When they pass
Like the breeze that whispers
Through meadow grass.

Grannies know stories
Of long ago.
They can hum old hymns
So soft and low,
And their laps are always
A just-right size
For a small tired child
With dream-filled eyes.

A Christmas Card Tree for Your Window

Sylvia Pezoldt

A NEW way to display your Christmas cards which will keep them unblemished is by a "ribbon tree" in the window. It will also do to fill in a wall space and is especially handsome fastened to a mirror, the long narrow kind is just right. Long narrow windows or door sidelight or a wall panel between doors or windows display the cards well. If you receive many cards, matching ribbon trees can be arranged in pairs, as on both sides of a fireplace or of a door.

Use half-inch dark green ribbon. The firm, plastic kind, sold for gift wrappings, stands the strain and light-fading well. To carry out the illusion of a green tree, start at the top of the space and in the center fasten the end of the ribbon with rubber cement, glue, or masking tape. None of these will mar the surface, but a thumbtack or sharp pin insures security for the added weight of the cards.

Drape the ribbon back and forth to form a tree outline, narrow at the top, but widening until it fills the space at the bottom. Finish in the middle at the bottom with loops to make a "trunk." Later a long, slim card will arrive which will seem to be made to fill this space, but the loops will add a decorative touch anyway. A small Christmas ornament can be hung at the far end of each loop, if desired.

Use pin card-holders, the kind which have a slot to hold the card and a sharp prong for hanging it to display. They can be purchased at most stationery stores for a small amount per dozen or ten cent stores sell them for about a penny each.

As your cards arrive, slip on one of the pins and hook it to the ribbon. At first you may wish to put one in each loop, but as your card mail increases, they will need to be pushed closer. In a window or mirror, turn some back to back so that both you and the passers-by can enjoy the gay designs.

After the cards are taken down, the pins can be removed and kept for another year, the cards unmarred, ready for anything you wish to do with them.

Teacher of Music

Elsie McKinnon Strachan

Those qualities are yours which let him know
That melodies are written in the willow,
That chapel chimes ring out in falling snow,
That butterflies are bright notes dressed in yellow.
Who else finds red-winged cadences to share,
And who sees maples dancing the mazurka,
Or hears Chopin break thunder in still air,
Or likens wind-tossed shadows to the polka;
Who else, but you, cloaks finger scales in fun—
And works a charm on my reluctant son?

You Can Sew — X — Other Edge Finishes

Jean R. Jennings

THE preceding lesson dealt with a fitted facing as an edge finish. However, in the progress of sewing there are times when a facing is not a satisfactory finish because of either the dress style or the type of material being used. In these instances some other edge finish is needed.

Binding is one of the most popular and practical methods of finishing edges. A binding, usually made from a bias strip of material, strengthens and decorates an edge. Since a binding is carried over a raw edge, it shows equally on both sides and differs fundamentally from a facing which is not seen on the right side.

Bindings are more suitable than facings for edges of transparent fabric. Bound edges can be used instead of facings in places where two layers of fabric would be too heavy.

The width of a binding is determined partly by the texture of the cloth. On transparent fabrics and dainty small garments it should be very narrow, even as small as one-eighth-inch. On firm fabrics, bindings may be one inch or even wider.

The method of applying bindings should be suited to their width, the fabric, and the shape of the edge being bound. A single layer of cloth is usual for firm fabrics, but a folded bias strip, called a double or French binding, is better on sheers and light weight, slippery materials.

The success of good binding depends first on obtaining the true bias grain of the material, evenly cut strips, and proper joinings. As the true bias grain is the diagonal of both lengthwise and crosswise grain, bring the straight crosswise

CUTTING AND JOINING BIAS STRIPS

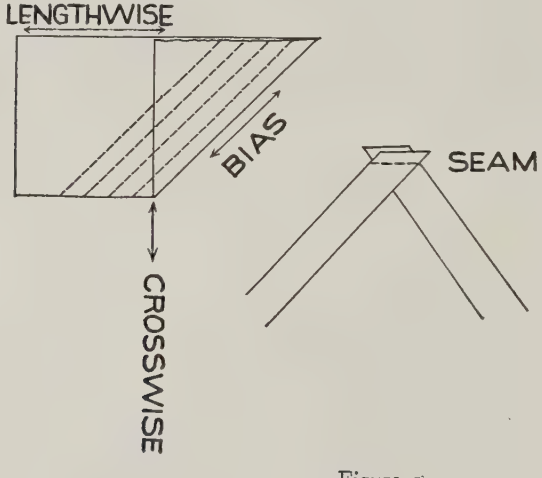
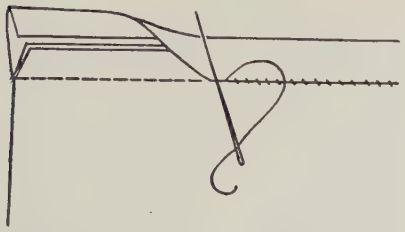
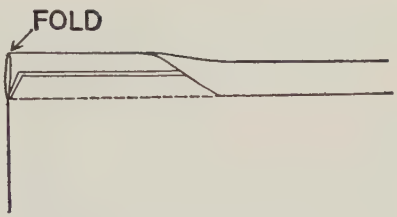


Figure 1



SINGLE BIAS

Figure 2



DOUBLE BIAS

Figure 3

edge parallel with the lengthwise edge. The diagonal fold thus formed is the true bias. Press the fold lightly and cut. To insure even edges and strips of even widths always measure accurately with a ruler or gauge.

Bias strips are always joined on the straight grain of the goods. In joining strips lay the two diagonal ends together, right sides together, having the edges match at the point where the seam starts. (See Figure 1.) Stitch and press seams open.

The width of the bias strips from which the binding is made will be six times as wide as the desired finished width of the binding for the French fold type, used on sheer fabric. For the regular bias binding, cut the strip four times the desired finished width.

To make the French fold binding, fold the bias strip double, right side out, and baste or press lightly. Baste in place to the right side of the fabric with all raw edges together. Stretch the binding slightly on inward curves and ease it on outward curves. Stitch in place with a seam allowance that is one-third the width of the bias fold.

Before turning the binding down, press along the line of stitching.

Turn the binding over the raw edges to the wrong side and bring the fold to the line of stitching. Blind hem in place, catching hand stitches into the machine stitches already in place.

In applying the single binding, the seam allowance is just one-fourth the width of the strip. After the first stitching, the loose raw edge is folded over just to meet the other raw edge of the bias. The fold thus formed is brought down and blind hemmed against the machine stitching.

After the binding is finished, press lightly on the wrong side. Avoid pressing bias edge finishes too flat.

To apply wide bindings to sharply curved edges requires skill and great care. Special pains must be taken in shaping the bias which must be shrunk on some edges in fabrics that are not soft and very flexible. Narrow bindings are much simpler than wide ones and can be applied to shaped edges much more easily.

Corded edges are not as commonly used, but are very attractive and give an especially rich look to the garment when used.

To make a corded edge finish, begin with a bias strip the same as for binding.

1. Stitch cable cord or heavy string of the desired thickness into one edge of

the bias strip, using the cording presser foot. The seam allowance below the cord should be at least five-eighths inch.

2. Pin and stitch the cording to the garment with the wider allowance uppermost.

3. Trim the garment seam allowance and the under layer of the bias strip to one-fourth inch or less.

4. Turn under the edge of the upper layer of the bias one-eighth inch and edge stitch.

5. Turn bias down and tack lightly in place.

For a piped edge use the same method as for cording. A piping differs from a cording only in having no cord in the folded edge. Both pipings and cordings are often made in contrasting materials to add a color accent.

Cording and piping also add a decorative effect when set in seams at waistlines, at the top of ruffles, around cuffs and collars, and used to outline yokes.

Who Can Know The Stars?

Maude O. Cook

Who can know the secret of the stars,
That nightly shine in splendor in the sky?
In patterned rhythm, Mars and Venus move,
And galaxies majestically glide by.

If we could know the meaning of these orbs,
And read the secret locked in their embrace,
We would see God in dignity and power,
Moving in wonder-workings throughout space.

New Serial "The Silver Leash" to Begin in January

A new serial "The Silver Leash," by Beatrice R. Parsons, will begin in the January issue of the *Magazine*. Readers of the new serial will find vivid characters, mystery, and suspense in a story of changing loyalties. The story relates the complex problems confronting LaRue Harding when she visits her sister's family in Fivelakes, Arizona, and how she finally learns that service and sacrifice can make life beautiful.

The author, Mrs. Parsons, has written many excellent stories for the *Magazine*, and her serial "Uncertain Possession," appeared in the *Magazine* in 1952.

"Not to the Swift"

Deone R. Sutherland

CHAPTER 6 (*Conclusion*)

Synopsis: Julie Markham, who lived with her widowed mother in Chicago and studied music, became engaged to Professor Craig Carlson, a teacher in the school. Julie's mother wanted her to have a career, but Julie and Craig went West for their temple marriage and Craig accepted a position teaching in a small college. Their son was born in April, and Julie was so busy and happy that she almost forget her music. However, she sang for stake conferences and for school programs. She was lonesome for her mother, whom she had not seen since her marriage, and finally Mrs. Markham telephoned to say she was coming for a visit.

CRAIG and Julie and baby Ralph waited patiently for Mary Markham's plane. The plane was late, and Ralph was beginning to get tired. They didn't want to go home because each delay they had been assured it would be but twenty minutes more. The winter weather, Julie supposed. At last the plane was announced, and Julie and Craig hurried to the fence.

Julie's mother looked very smart in her dark suit and red scarf beneath the fur coat over her shoulders. Julie wondered if she looked as dowdy as she felt beside her mother.

"Julie, you don't look well enough to be expecting again. Do you think it's wise so soon?" Julie's mother couldn't keep back her fear.

Ralph had begun to fuss, and Craig was trying to get him comfortable in his arms and carry a bag at the same time as they walked to the car. They had had to stand in line for her mother's two bags, and this last delay was too much for the baby.

"Craig and I want a large family," Julie said. Oh, dear, she sounded too grim for words, Julie thought to herself. Maybe in the car Ralph would go to sleep. Mother would see tomorrow what an angel he really was.

When they reached home, things seemed to go a little better, though Ralph woke up and cried. He feels how nervous I am, Julie thought, and he's reflecting how I feel.

"I'll have to quit worrying about making things go right," Julie said to Craig later. "Everything goes wrong when I do."

Mary admired the house and walked out briefly in the snow to look at the big yard. "Craig and I are really going to get busy on the yard next summer," Julie said.

"It seems to me you'll have more than enough to do next summer," her mother said drily.

Craig bought an extra ticket to the symphony concert, and Mary agreed that the music was exceptional. She enjoyed driving about and seeing the new beautiful chapels. Craig and Julie wanted to drive her the three or four hundred miles to visit her husband's relatives, but she refused. The weather was bad, and she felt the trip would be uncomfortable for Julie.

Julie had almost given up hoping that Ralph would get acquainted with his Grandmother Markham. Craig's mother had just to call from

the doorway, and Ralph would tumble over himself in delight to see her.

"It's simply that Ralph has seen so much of Mother," Craig assured Julie. "Leave your mother alone with the baby. They'll soon get acquainted."

"I can't do that," Julie protested. "Mother has but a few days more."

But Craig insisted Julie go with him to spend an evening with some other faculty members, and Mary agreed to stay with the baby. Julie insisted they come home early. Everything had gone very smoothly. Ralph was being quietly rocked to sleep by his grandmother when they came in the house.

"He's a very good, sweet baby," Mary told them earnestly.

Craig took Mary to the campus, and she spent the morning looking about the college and the town.

"I met a very nice man named Mr. Stuart who is the registrar," Mary remarked later to Julie. "Even though it's winter one can see that the campus is very pleasant."

The last two days of Mary's visit, she spent staying in the house looking out the windows or rocking Ralph.

"She must think this is the dullest place she ever saw," Julie said to Craig after they were in bed. "I really hate to see her go back to Chicago, but I guess she prefers it infinitely to Bradley."

"She seems very attached to Ralph," Craig said, trying to comfort Julie.

They waited dispiritedly with Mary for her plane at the airport. "You'll come next summer, Mother, won't you? Everything is so lovely here in the summer."

"I'll try," Mary assured them, and then the rush for departure began.

Craig and Julie drove slowly home. They had hoped to encourage Mary to move West to be near them, but they felt they had not succeeded. Yet it was sad to think of her going back to Chicago alone.

* * * * *

ROBERT Markham Carlson was born in the middle of a blustery cold March.

"How can the miracle seem even greater the second time?" Julie wondered happily to Craig as they bathed him together in the first few weeks that he was home.

It was more difficult for Julie to get out with the two children, but as summer brought mild warm weather she began to go to Sunday School and sacrament meeting. One evening at a neighboring ward Craig sang "In My Father's House" with piano and violin accompaniment. Julie felt the tears wet against her eyelashes as she held Ralph on her lap. Tiny Bobby lay asleep in his car bed in front of the bench beside her. Craig had a great gift and he shared it freely. Was she really beginning to understand that people could contribute all of their talents or abilities no matter where they were? In her heart, now, she knew that. If only her mother could find this peace also. Really learning to love people was the answer to a full and complete life, and it began in the home with a husband like Craig and children like theirs.

Craig taught summer school again, so the work in the yard progressed slowly. Julie took the children in the yard with her, the baby in his bed and Ralph toddling about. She worked slowly on the flower beds. They had drawn plans of the

yard, but in the end had returned to the original old-fashioned general outlines for the flower beds. Julie turned the rich black earth slowly around the new shrubs and flowers. She would have liked to water in the afternoon, but so would little Ralph, so Julie kept peace by waiting until he was in bed for the night. He was dragging his little shovel about the yard, now stooping to inspect a blade of grass, now putting on a burst of speed that sent him rolling happily on the grass.

"Julie, I can do that." It was Craig home early. She hadn't heard his car. "I parked in front. I thought you might like to go for a drive when it's cooler."

Craig kissed them all soundly and sat down on the grass while Ralph climbed over his shoulders and landed in a heap on his lap.

"Say, Julie, I ran into the registrar, you know, Mr. Stuart, and he said he'd written to your mother. What would he have been writing to your mother about? I was already late to a class, and someone else came up right then so I didn't get a chance to ask him anymore."

Julie lifted the baby out and held him up to inspect the garden. "I don't know. I can't think that Mother would be interested in going back to school. She hasn't mentioned anything in her letters about him. I guess it couldn't be anything very important or she'd have said something."

"Why don't you ask her next time you write?" Craig said, holding onto Ralph's legs. "Come on, boy, let's go get cleaned up and help Mama with the dinner."

"I'm going to write anyway," Julie said, following with Bobby. "I was hoping so that Mother would come this summer. I wish she could meet Bobby. Mr. Thayer must owe Mother a half dozen vacations."

JULIE'S mother wrote that she was coming the first of September. Julie went into the living room and curled up in the most comfortable chair. She read the letter again. What would Julie think if her mother took a job in Bradley permanently? She had written Mr. Stuart about openings in his office, and he had given her a lead. On consideration of her recommendations and qualifications, she had been offered the job as assistant registrar. She planned to get a small apartment close to the campus. Mr. Thayer had been very nice about everything, and she had agreed to break in her elated assistant for her job. The letter ended, "Would you and Craig mind my being so near?"

Julie tried to catch her breath. The letter seemed too good to be true. She would write her mother immediately. No, she would call her tonight. Surely the budget could stand one call on this wonderful occasion.

* * * * *

CRAIG and Julie helped her mother get settled in her new apartment. It wasn't until her mother had begun her new job and was quite settled that Julie mentioned how she had surprised her. "I thought you didn't like Bradley at all. I thought that visit with us had spoiled our chances for ever getting you to move here permanently."

Mary Markham looked at Julie in surprise. "Why, Julie, I loved having a chance to catch my breath. I kept remembering how peaceful and quiet the snow was outside your big window when I was sitting in

your living room one day rocking Ralph. I looked down at him, and I found myself wondering what life was all about. What was I doing living off in Chicago when my heart was with all of you. Yes, I was very depressed at leaving, and I was worse when I got back there. As soon as I was able to make my decision, life began to have real meaning for me again."

Julie kissed her mother's cheek. That night after dinner when her mother had gone home, Julie sat on the edge of the bathtub watching Craig brush his teeth. "Everything has turned out so well, Craig; do you think Mother will always be happy out here? Do you think she'll ever regret moving West? I'd hate to feel responsible. . . ." Julie yawned. It had been a long day.

"Time will tell." Craig rinsed his toothbrush. "We'll have to wait and see, I guess."

CRAIG mentioned the *Messiah* a few days later to Julie. "But it seems so early to talk about the *Messiah*," Julie said.

"No, you don't understand. This is a special big event. It's one of the most beautifully finished music productions out here. The music department head wants you to try out for the soprano. They have professional singers or singers of professional caliber sing all the major roles. I want you seriously to consider doing it." Craig kissed the back of her neck. "The children during the rehearsal time will be well taken care of by two grandmothers and the proudest father in the world. I want you to try for the role before the committee which selects the soloists. I'll drive you down and do the accompaniment."

"I've studied it, of course, but it's been so long ago. I'd have to practice. I'd never get the role, but I believe I would like to do the tryout. What music will I need?"

"It's in my brief case. I brought it home today."

Julie hadn't known how much she really wanted to sing the role until it became hers. She went down to the music building and practiced with Craig. How little she had understood and felt this most famous of all Handel's oratorios before. Had she really grown up in this respect also?

Craig and Julie had family prayer before each of the final rehearsals and before the first of the two performances. As Julie took her place with the other soloists she began to pray in her heart again. She had prepared herself for this role as completely and adequately as it had been possible. Now she placed herself in her Heavenly Father's hands. The first two parts passed as in a dream. There was no sound in the great hall. She had a feeling that for this moment she had been preparing all her life. This was why she had been blessed with her voice. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. . . ." She sang not only with certainty of talent and preparation, but also with the certainty of knowledge in this greatest message of all.

Julie's mother wept when she found Julie after the performance. "Julie, I almost failed you. All the time it was in this place that your talent was to come to fruition. How could your own mother have been so blind?"

But Julie refused to let her mother say more. She no longer needed

praise from others to tell her how she had sung. She knew she had done far better than her talents alone could have carried her.

After the last performance, which was held on the following day, she and Craig returned to a quiet house. She put some of the bouquets of flowers that had been sent to her about the house in vases. Craig wrestled with Ralph on the living room floor. Julie rocked the baby and chuckled over the great grunts and groans that Craig made with Ralph astride his chest.

Craig's eyes met hers for a moment. Then he said lightly, "Is it an anticlimax to be home, Julie, and have it all over?"

"No," Julie said trying to hide how deeply she felt, "I would be no other place."

(The End)

Rachel Ann Giles Specializes in Fine Cut-work Embroidery

RACHEL Ann Giles of Heber City, Utah, now eighty-five years old, has loved her needle and thread hobbies ever since her childhood days when she cut and stitched doll clothes while herding cows on her father's ranch. Later, she learned to make quilt blocks and her quilting was famous throughout the valley.

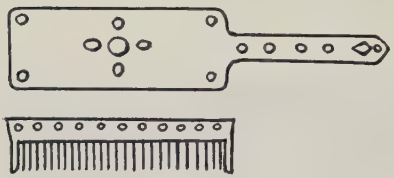
As a seamstress, she acquired the exacting arts of cutting, fitting, and expert finishing. Her greatest delight is her beautiful cut-work embroidery which has decorated hundreds of pillowslips and tablecloths and dresser sets. She has won many blue ribbons at the Wasatch County Fair and at the Utah State Fair. At the age of eighty-one she was awarded the grand championship ribbon at the Wasatch County Fair for her individual display.

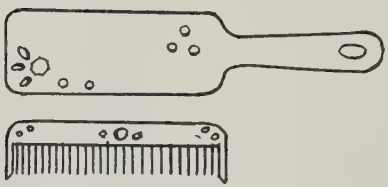
Since young womanhood Mrs. Giles has been a devoted Relief Society worker, acting in many capacities, including visiting teaching and for nine years as a ward president. She has eight children (including two foster children), twenty grandchildren, and thirty-two great-grandchildren.

Quick Little Gifts for Girls

Clara Laster

EVERY girl loves a handmade gift, and many of us have the desire to create something really beautiful for our daughters and their friends. Here's how to add glitter and a personal touch that will delight the hearts of girls the world over.





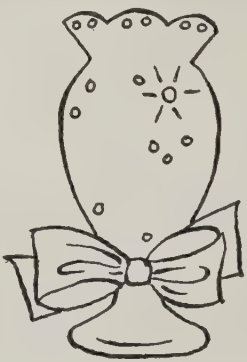
Jeweled Comb and Brush

Buy a plain comb and brush set from any five and dime store. Choose any color you wish, but clear or pink make the most expensive looking sets. Purchase a tube of jewelry glue from a hobby shop. Buy, also, large imitation diamonds and other colored stones that you might like. In order to give these a setting, purchase the small rings of beads to place around the stones. They are already made in this manner and cost about ten cents for three.

If you wish, buy several small oblong stones and a package of pearls. When you have all your materials, arrange the stones on the comb and brush in an attractive pattern. When you decide on one, take away one stone at the time and squeeze a bit of glue on the brush, in position required, place stone on glue. Continue in this manner until comb and brush are beautifully decorated. Drying time is only a matter of minutes.

Gilded Wicker Basket

Place a personal gift of undergarments in a gilded wicker basket, trimmed with dainty flowers. The basket can be used the year round. It can be purchased in drugstores, dime stores, and some grocery stores. The gold paint can be bought at paint and dime stores. For best results, buy the spray kind. When the basket is sprayed and dried, tie a cluster of flowers at the center, on the outside. Baskets can be sprayed in colors or with silver paint. Either way, they are truly lovely.



Jeweled Bottles for Bath Salts

Old, empty bottles can take on a world of personality when filled with colored

bath salts and jeweled with diamonds of cut glass, rubies, and other artificial glass stones. Most bottles will serve the purpose, but empty bottles with a large neck, work perfectly.

When bottles are finished, trim them in gold or silver rickrack. This can be secured with jewelry glue. The finished product is most effective.

Large, round glasses may be used in this manner also. They are extremely lovely when filled with wrapped candy and tied with a seasonal bow.

Felt Glove Holders

Use any color felt. Cut out with pinking scissors, a piece of felt twelve inches by fourteen inches. Fold in middle. Place gold rickrack around the pinked edge. On the top side, place a small glove cut from a piece of different colored felt. This can be decorated with sequins to add a sparkling touch.

* * *

Making gifts can be lots of fun when the cost is reasonable and the appreciation is high. Try these suggestions and gain much pleasure on Christmas morning.

Winter Morning

Sylvia Probst Young

White-coated hills are tall against the sky,
Touched by the rising sun's pale yellow light;
The shrubs and apple tree are bridal gowned—
How steadily the snow came down last night.

The breakfast kettle bubbles while I stand
Beside the window; out across the snow
My eyes have sought the garden corner where
In summer days I watched the roses grow;
Nostalgically I yearn for days of June—
And then the happy whistle of a boy,
He bounds into the room. Is breakfast done?
I turn from reverie with sudden joy—

Here in this warmth the winter has no part,
A boy will keep the summer in my heart.

NOTES FROM THE FIELD

Hulda Parker, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the Relief Society *Handbook of Instructions.*

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Maude H. Ludlow

PALMYRA STAKE (UTAH) PRESENTS DRAMATIZATION "SHAKESPEARE IN OUR LIVES" AT CLOSING SOCIAL, June 4, 1958

Front row, seated, left to right: Lois Swensen; Lois Johnson; Thelma Christensen.

Back row, standing, left to right: Carrie Hansen; Ann Kempton; B. Davis Evans; Bessie Smith; Martha Simmons.

Maude H. Ludlow, President, Palmyra Stake Relief Society, reports: "At the closing social for the Palmyra Stake Relief Society, at Spanish Fork, Utah, the playlet 'Shakespeare in Our Lives' was presented under the direction of Edna Wride, stake literature class leader. Ten ward leaders participated in the program. A little book *Quotations From Shakespeare* was prepared by Sister Wride and presented to each Relief Society member in the stake.

"A display of handicraft of various kinds and a fashion show, consisting of blouses, skirts, cotton dresses, and better dresses, modeled by the sisters who participated in the sewing classes in the wards, was presented by Palmyra Stake Work Director Counselor Dale White, and stake work meeting leader Faye Page."

Photograph submitted by Avez M. Goodman

TUCSON STAKE (ARIZONA) RELIEF SOCIETY SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, June 1958

Virginia Swanson, organist, stands at the left; Jean Dees, chorister, second from the left.

Avez M. Goodman, President, Tucson Stake Relief Society, reports that this was the first opportunity for these Singing Mothers to present music at a quarterly conference since the stake was organized one and one-half years ago.

Photograph submitted by Charlotte M. Burleigh

WOODRUFF STAKE, WOODRUFF WARD (UTAH) SINGING MOTHERS PRESENT MUSIC FOR STAKE VISITING TEACHERS CONVENTION
Evanston, Wyoming, April 29, 1958

Mae R. Brown, accompanist, is seated at the piano; at the right on the second row (holding the baton) is Mayme Cornia, chorister.

In the second row, beginning seventh from the left, are the Woodruff Ward Relief Society officers: Leath Eastman, First Counselor; Mae Hopkin, President; Maude Stuart, Second Counselor. Helen Cornia, Secretary, is seated at the left in the second row.

Charlotte M. Burleigh is president of Woodruff Stake Relief Society.

Photographs submitted by Minnie P. Burton

WEST GERMAN MISSION, TRIPOLI, LIBYA, RELIEF SOCIETY (WIVES OF SERVICEMEN), May 1958

Seated, left to right: (Upper Picture) Evelyn Meiners; Olene Baker, First Counselor; Elaine Carter, Secretary; Abbie Fairchild; Loretta Hardy, Second Counselor.

Standing, left to right: June Brown, President; Dorothy Davis; Doris Andrews.

Sister Brown reports that this photograph represents a typical work meeting. "The women have spent all year (and will continue) making layettes for Libyan babies out of wheat sacks which were sent full of wheat as a gift from the United States to the Libyan Government. These are distributed by the nurses and midwives in the Point Four Program to Libyan expectant mothers."

WEST GERMAN MISSION, KAISERSLAUTERN GERMAN-AMERICAN RELIEF SOCIETY BIRTHDAY PARTY, March 1958

Front row, seated, left to right (Lower Picture), members of the German Relief Society: Klara Haensler; Berta Wolfenstaetter, Second Counselor; Ingeborg Buerthel, First Counselor; Luise Niemann, President. Officers of the American Relief Society: Laurel Madsen, President; Hazel Jensen, First Counselor; Sonja Zeigler, Second Counselor; Ellen Nicolaides, Secretary-Treasurer.

Minnie P. Burton is president of the West German Mission Relief Society.

Standing, left to right: Sister Ruster; Anne Kreutner; Maria Behr; Sister Emilienburg; Lina Schwarz; Julia Smith; Ann Haupt; Grace Williams; Eleonore Baumann; Marjorie Price; Marilyn Brown; Gertrud Kammermann; Anna May Michael; Anna Hausser; Waltraud Wolfenstaetter.

Minnie P. Burton, President, West German Mission Relief Society, reports: "The German sisters of the Kaiserslautern Branch invited their American sisters of the Kaiserslautern Servicemen's Group to celebrate the Relief Society birthday party with them. Several missionaries were present to interpret—the barrier is one of language, not of spirit. Each German sister, through the missionaries, told the American visitors something about herself. The German Relief Society had a program of history, readings, and music for the occasion, and the American sisters responded with a song. The celebration ended with all grouped around a beautifully decorated table to enjoy a variety of home-baked German pastries.

"Although the German and American Relief Societies meet separately for regular meetings, they often get together for parties and special occasions. Singing Mothers programs have been exchanged. The German sisters are nearly all recent converts to the Church. The missionaries have paid tribute to the American Relief Society for their help and inspiration to the newly formed German Relief Society. The spirit of love and sisterhood between the two groups must be precious to our Heavenly Father."

Photograph submitted by LaVee Haws

MONTEREY BAY STAKE (CALIFORNIA) RELIEF SOCIETY OFFICERS ORGANIZED June 1, 1958

Front row, left to right: President LaVee Haws; Secretary-Treasurer, Eva McMurdie.

Back row, left to right: First Counselor Lena Millett; Second Counselor Gladys Mollinet.

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 14—The Responsibilities of the Members of the Church

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Sections 22; 20:37-84; 26)

For Tuesday, March 3, 1959

Objective: To set forth Priesthood responsibilities that mothers might teach their children.

Review and Introduction

In last month's lesson, we considered teachings relative to the "fulness of the gospel" as they are contained in The Book of Mormon. In addition, the Lord had commanded the organizing of his Church on April 6, 1830. Inasmuch as we studied only the first part of Section 20, it is now our privilege to examine related revelations and the rest of this revelation. As we do so, let us keep in mind that with the organizing of the kingdom of God upon the earth, there were many things to be made known as to exactly how the Church should function. There are many revelations yet to be studied which point out many phases of how the Lord's Church is to carry on its manifold purposes. This is also true with regard to the duties of those who constitute the membership of the organization. In other words, the Lord did not make everything known at one time, but as circumstances demanded, further light and information came through revelations to the Prophet.

Section 22

One of the first questions to arise in this newly organized Church, was concerning the important ordinance of water baptism. It seems that some people who had been baptized into sectarian churches were desirous of uniting with the Church without rebaptism. (See *D. H. C.* 1:79; and superscription of Section 22.) In the minds of some, apparently, it was believed that the important factor about baptism was that it be performed by immersion. There are so many "Christians" today who feel, as in Joseph Smith's day, that authority to administer this ordinance is unnecessary, or that any clergyman is authorized by God to perform it.

In order that there may be no question, the Lord made known in Section 22 that there is only one baptism and that is the one administered under the ". . . new and everlasting covenant . . ." (See D & C 22:1), which is the gospel of Jesus Christ as restored through the Prophet Joseph Smith. (See D & C 66:2.) The "dead works" of men for salvation in the kingdom of God are futile and although ". . . a man should be baptized an hundred times it availeth him nothing" (D & C 22:2). Divine law from the beginning prescribed only one "gate" into the kingdom of God, and that through an authorized baptism. (See D & C 22:1-4; 2 Nephi 31:17; Moses 7:64-68.)

Requirements for Baptism

Another question to arise in this newly organized Church, was the important matter of what should be required of those who came into the fold of Christ. With definite emphasis upon the need to be born of water and of the Holy Ghost, as set forth in The Book of Mormon, just published, the Lord stated in plainness what is required of the prospective member of his Church.

Notice carefully the thirty-seventh verse of Section 20 which reads as follows:

> And again, by way of commandment to the church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church (D & C 20:37).

These instructions require a high degree of performance. For example, does not the Lord expect a prospective member of the kingdom to observe the Sabbath day in the manner the Lord has revealed through his living oracles? What about being honest in business transactions and, especially, with the Lord in regard to the payment of tithing, also in keeping the Word of Wisdom and other similar requirements?

If one believes what the Lord revealed as requisites to receive a "remission of sins," then there should not be any question concerning these matters. One is expected and one should come before the Lord with a ". . . broken heart and contrite spirit" (D & C 59:8) sorrowing for past sins and in true humility seeking forgiveness, " . . . and witness before the church that they have truly repented of all their sins . . ." (D & C 20:37). The Church member, before whom this convert comes to be received into fellowship, should also have a determination to serve Jesus Christ to the end.

Responsibility of Mothers

Although under a patriarchal order, the father presides in the family in giving counsel and instruction, the great responsibility of the mother is to rear the children in light and truth. It is a well-known fact that the influence of the mother upon her children is very great. The fact that she is with the children so much during their formative years, and even later, gives her a greater opportunity to influence the children in the home.

When the teaching of the children comes from both parents, as it should, the double impact upon the child is apparent. Both parents have this responsibility even in matters relating to areas of Church government and administration which normally are best known by the father. An example of this subject matter is found in our text from The Doctrine and Covenants, Section 20.

All the leaders of the Church have given emphasis to the need of teaching in the home. Among these was President Joseph F. Smith, who, in the following quotation, places the responsibility upon both parents.

> Another great and important duty devolving upon this people is to teach their children, from their cradle until they become men and women, every principle of the gospel, and endeavor, as far as it lies in the power of the parents, to instil into their hearts a love for God, the truth, virtue, honesty, honor and integrity to everything that is good. That is important for all men and women who stand at the head of a family in the household of faith. Teach your children the love of God, teach them to love the principles of the gospel of Jesus Christ. Teach them to love their fellowmen, and especially to love their fellow members in the Church that they may be true to their fellowship with the people of God. Teach them to honor the Priesthood, to honor the authority that God has bestowed upon his Church for the proper government of his Church (*Gospel Doctrine*, 6th Edition, pp. 292-293).

The Necessity of Study And Its Application

But how shall we teach our children from their cradles until they become men and women, if we are not informed on these important truths? With an understanding of light and truth, the maturity of years often provides wisdom and judgment which give to parents an influence that may be exercised in behalf of their posterity, young and old.

There is no one in the Church who is exempt from teaching his children the restored gospel. So emphatic is the Lord concerning this matter, that, in 1833, he rebuked the members of the First Presidency composed of Joseph Smith, Frederick G. Williams, and Sidney Rigdon, because of their failure to comply completely with this admonition. (See D & C 93: 40-48.)

In addition to the need, perhaps this rebuke by the Lord was to be an object lesson for all members of the Church relative to their own responsibilities. There comes a time, however, as indicated concerning the Prophet in verse 48 of Section 93, when the members of a family stand condemned, if they do not give heed to the righteous teachings of the parents.

A Statement of Truths

What do we find in the remaining part of Section 20 which provides opportunities for study in an understanding of Church administration, duties of members, and the law by which we are governed? Here are the elements of this basic revelation which may be referred to as the "constitution" of the kingdom of God.

1. The duties of the elders of the Church are (D & C 20:38-45):

To baptize.

To ordain other elders, priests, teachers, and deacons.

To administer the sacrament.

To confirm baptized persons into the Church by the laying on of hands and giving of the Holy Ghost.

Otto Done

BUREAU OF INFORMATION AT THE HILL CUMORAH

To teach, expound, exhort, and watch over the Church.

To take the lead of all meetings and conduct them as they are led by the Holy Ghost.

2. The duties of the priests of the Church are (D & C 20:46-52):

To preach, teach, expound, exhort, baptize, and administer the sacrament.

To visit the house of each member and exhort them to pray vocally and in secret and attend to all family duties.

To ordain other priests, teachers, and deacons.

To take the lead of meetings when no elder is present;

To assist the elders if occasion requires it.

3. The teachers of the Church should (D & C 20:53-56):

Watch over and strengthen the Church always.

See that there is no iniquity in the Church—neither hardness with each other, nor lying, backbiting, nor evil speaking.

See that the Church meets together often and that all the members do their duty.

Take the lead of meetings in the absence of the elder or priest.

4. The deacons of the Church should (D & C 20:57-59):

Assist teachers with their duties when the occasion arises.

Warn, expound, exhort, teach, and invite all to come unto Christ.

5. Law of common consent (D & C 20:60-67):

a. Every elder, priest, teacher, and deacon is to be ordained according to the gifts and callings of God unto him by the power of the Holy Ghost.

b. Conferences of the Church are to meet once in three months or from time to time, and these conferences are to do

whatever Church business is necessary at the time.

c. Elders are to receive their license from other elders by vote of the Church or from conferences, and each priest, teacher, deacon may receive license to perform his duties from an elder, or by a conference of the Church.

d. No person may be ordained to an office in the Church where there is an organized branch without the vote of that branch, but where there is no branch, a presiding elder, high councilor, high priest, or elder may ordain him.

e. Every president of the High Priesthood, bishop, high councilor, and high priest is to be ordained by the direction of a high council at general conference.

6. Duties of Church members (D & C 20:68-71):

a. All ordinances performed in the Church must be done in order. The members shall manifest to all that they are worthy to belong to the Church.

b. Every member having children should bring them to the elders for a blessing.

c. No one can be received into the Church of Christ until he has arrived at the age of accountability before God and is capable of repentance.

7. Ordinances (D & C 20:72-79):

a. Immersion is the only mode of baptism, and it must be performed by a person who has authority of Jesus Christ to baptize.

b. The Church should meet together often to partake of the sacrament in remembrance of the Lord. The manner of administering the sacrament is given in Section 20. (Note: the sacrament is the subject of next month's lesson.)

8. Records (D & C 20:80-84):

a. Any member of the Church found in transgression is to be dealt with as the scriptures direct. It is the duty of the stakes, wards, or branches to keep a record of those who have been excommunicated that their names may be blotted out, and also of all members.

b. All members of the Church who move from one locality to another are to take a letter certifying that they are regular members and in good standing in the Church.

The specific duties of the elder are indicated at the beginning of this outline. These responsibilities apply not only to the person who is ordained to the office of elder in the Melchizedek Priesthood, but to those also who function in other ordained offices of that Priesthood. In fact, verse 38 points out that ". . . An apostle is an elder . . ." but, as later indicated in Priesthood revelations, the office of ordination known as apostle carries additional privileges and responsibilities. *Elder* is a title of every member of the greater or Melchizedek Priesthood regardless of the office one may hold.

Particular attention might be called to those who are classified as ward teachers. An ordained teacher is called to perform the important assignment of a ward or branch teacher with the responsibilities listed above. In analyzing the duties of the teacher, President David O. McKay has suggested that the ward teacher "possesses six leading qualifications: viz., those of watchman, strengthener, arbitrator, guide, exemplar, and leader" (*Gospel Ideals*, page 193). As to the opportunity in ward teaching, President McKay points out the following:

I believe that in ward teaching there is one of the greatest opportunities in all the world to awaken in those who are negligent, discouraged, downhearted, and sad, renewed life and a desire to reenter into activity in the Church of Jesus Christ. By such activity they will be led back into the spiritual atmosphere which will lift their souls and give them power

to overcome weaknesses which are now shackling them.

To give help, encouragement, and inspiration to every individual is the great responsibility and privilege of ward teachers (*Ibid.*, page 196).

Every Latter-day Saint might well ask himself whether or not he or she respects these servants of the Lord who come into the homes monthly as representatives of the bishop by calling the family together, requiring that the radio, television, and other distracting noises be eliminated. The warm, friendly welcome of the parents and children conforms to the type of fellowship which should characterize every Latter-day Saint family.

Respect should also, of course, be given to the visiting Relief Society teachers in their monthly visits with the mother of the family.

The Lord has established the quarterly conference and other conferences as special occasions when the necessary business of the Church is transacted. With the visits of the General Authorities to the stake conferences, it seems most consistent that the membership of the Church be in attendance at these appointed meetings.

How many of us have realized fully that the Lord places a definite duty upon parents in his kingdom to have their children blessed? The worthy father, holding the Melchizedek Priesthood, has a special right to confer this blessing upon his children. The exercise of this right is not always confined to the Fast Meeting in the ward but the ordinance may be performed in the home. When so done, however, it is necessary to inform the bishop of the ward that a proper recording be made on the records of the Church (*Gospel Doctrine*, 6th Edition, pp. 291-292).

Opportunities for Mothers

An understanding of the above truths will help us to realize that as parents in Zion who have had our children baptized, our responsibility to instruct and prepare them for useful service is not ended. President Heber J. Grant once said that it was folly for parents to imagine that their children will grow up with a knowledge of the gospel without teaching. Parents are not justified when they leave the teaching of their children to the Auxiliaries of the Church. The amount of time children are in these organizations per week is small. The great opportunities for teaching the gospel are in the home. A testimony comes and grows by faith arising from true knowledge and diligence in keeping the commandments. If parents know the gospel they can govern themselves and teach correct principles to their children.

Common Consent

One of the great principles in governing the kingdom of God in all dispensations of the gospel is the law of common consent. Whenever that kingdom has been organized on the earth it has never been a democracy, as such, but one of the elements of democracy is this principle. The members do not legislate their own laws by which they are governed, nor do they elect their officers. Revelation from the Law Giver, Jesus Christ, is the means of governing his kingdom. Common consent means that by the united voice of the Church certain actions pertaining to its operations are submitted to the

members. As verses 60 through 67 of Section 20 point out, general Church business and ordinations to offices are performed by common consent. Elders of the Church act only under direction of those who are empowered to direct them because of the right given to them by the approval of the members. That the vote of the Church is necessary to make valid the privilege to hold office is brought out clearly in other revelations. (See D & C 41:9; 51:12; 124:124-144.)

A good example of the operation of this law was the occasion of the organization of the Church on April 6, 1830. A rereading of Lesson 13 will indicate how Joseph Smith and Oliver Cowdery were accepted by those present to be their teachers, and whether or not there was agreement to organize the Church upon that eventful day.

Section 26

One of the shortest revelations in The Doctrine and Covenants is Section 26. Nevertheless, it is important in the fact that again the Lord emphasizes that:

> And all things shall be done by common consent in the Church, by much prayer and faith, for all things you shall receive by faith.

When we exercise our rights under the law of common consent, it is to be done ". . . by much prayer and faith. . . ." If one lives by prayer and in faith, one should be entitled to the Holy Ghost that his judgments may be in accrdance with the will of our Lord. Every true Latter-day Saint has the right to that Spirit, if he will but live for it.

The fact that the Prophet Joseph Smith was directed in the governing of the Church and that he relied upon the Lord ". . . by much prayer and faith . . ." is given confirmation in the last part of verse 1 of Section 26. Concerning the conference to be held in the West, together with other matters, the Prophet is told that ". . . it shall be made known what you shall do" (D & C 26:1).

Questions for Discusion

1. What factors determine whether or not baptism is acceptable to the Lord?
2. What is the new and everlasting covenant?
3. What obligation does a member of the Church have toward a convert as the new member is received into fellowship in the Church?
4. Indicate some of the duties of the elder, priest, teacher, and deacon.
5. May an ordained deacon be assigned to do ward teaching?
6. In what ways can the members of the Church assist the ward teachers?
7. Discuss why the members of the Church should attend stake quarterly conferences.
8. What is meant by the law of common consent, and how does it apply to me as a member of the Church?

For a chart of Priesthood duties, see The *Instructor*, May 1958, inside back cover.

Reciprocity

Grace Ingles Frost

With a flag of golden glory unfurled,
The sun is saying goodnight to the world;
And with words of praise, for a task well done,
The world is saying goodnight to the sun.

Visiting Teacher Messages—
Truths to Live By From The Doctrine and Covenants

Message 14—"Beware of Pride, Lest Thou Shouldst Enter Into Temptation" (D. & C. 23:1).

Christine H. Robinson

For Tuesday, March 3, 1959

Objective: To show that Satan uses pride to tempt us and that "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

REPEATEDLY in his teachings, our Father in heaven warns us of the danger of selfish pride. In his all-seeing wisdom he knows that our spiritual development and our joy and success depend upon humility, meekness, modesty, understanding, and a constant striving for self-development and improvement.

Selfish pride generates opposite characteristics. It produces vanity, arrogance, haughtiness, covetousness, boastfulness, and other negative characteristics. These limit and stifle spiritual growth and stand as obstacles to successful living.

The Book of Mormon character, Alma, expressed his concern about pride when he advised his son Shiblon to:

> See that ye are not lifted up unto pride; yea, see that ye do not boast in your own wisdom, nor of your much strength (Alma 38:11).

This great prophet further warned that those who are lifted up in the pride of their own eyes are led into all manner of wickedness. (See Alma 1:32.)

Solomon, in describing the seven things which "the Lord hates," lists first "a proud look" and emphasizes that "Only by pride cometh contention . . ." (Prov. 13:10), and "Before destruction the heart of man is haughty . . ." (Prov. 18:12).

The Lord's deep concern that we should beware of pride lest we enter into temptation is a warning against selfish pride. Selfish pride leads to self-aggrandizement and becomes Satan's tool of temptation. Even Jesus was not spared Satan's clever temptation aimed at an appeal to selfish pride. Prior to the Savior's ministry, the devil took

> . . . him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
>
> And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
>
> Then saith Jesus unto him, Get thee hence, Satan . . . (Mt. 4:8-10).

Pride can lead to the destruction not only of individuals but of whole nations. This destructive power is particularly evident in Book of Mormon history. When the people kept the commandments of the Lord, they prospered. But, during periods of prosperity, they often allowed themselves to become ". . . proud in their hearts . . ." (4 Nephi 43). It was under these conditions that they succumbed to Satan's temptations and were led to their own destruction.

Unselfish pride, however, if prop-

erly controlled and channelled, may exert a constructive, uplifting influence. For example, we should never undermine our own self-respect and dignity. We should be proud of our divine heritage as children of our Father in heaven and as descendants of worthy earthly parents. We have the right to be proud of the righteous accomplishments of our children and of the blessings and opportunities of membership in our great Church. These evidences of unselfish pride are good, so long as they serve as incentives to more purposeful, fruitful living.

Yet, this unselfish pride, too, can become a tool of temptation in Satan's hand. Unless it is controlled, it can lead to a sense of self-sufficiency, to self-righteousness and intolerance. These attitudes can constrict and limit our development. They can make us unteachable and wise in our own eyes. They can make us resistant to the teachings and counsels of the Lord and can cause us to slip backward rather than to move forward.

We need not be rich, powerful, or achieve worldly fame and honor in order to encounter the destroying influences of pride. None of us is immune to this human weakness. Pride raises its tempting head throughout each day's activities. Sometimes it takes the form of stubbornness. For example, we may hesitate to ask forgiveness of another when we speak a harsh word, or fail to do some little kind act because our pride stands in the way. We may become jealous of another's accomplishment or of some honor he or she may have received, because our pride impresses us that we might have done as well. Sometimes our pride makes us unwilling to accept the wise advice of others and hinders us from applying better ways of doing things.

Surely, all of us need constantly to keep on guard lest the weakening influence of pride unsuspectingly leads us into temptation. Let us remember the words of Solomon when he said: "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

How may we then combat the insidious influence of pride?

The Lord has reminded:

> He that shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8).

December Violets

Mabel Law Atkinson

Love does not wait till blue wings flash
To bid the heart to sing;
Till fluting larks and swelling buds
Announce the proof of spring.
Love knows no season boundaries,
Gives lilacs in November
And gathers April violets
In crystal-cold December.

Work Meeting—Managing a Home

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Discussion 6—Making the Most of Time and Energy

Vesta Barnett

For Tuesday, March 10, 1959

Objective: To recognize that a clean, orderly, and happy home is an ideal in all our lives and can be more nearly accomplished when one learns to use time and energy wisely.

ONE of our wise philosophers has said: "We buy the quality of our lives with the use we make of our time, money, and energy." Time is no respector of persons; everyone of us starts each new day with twenty-four new, unused hours. We cannot afford to use all of our waking hours in sheer physical labor, for we need some time for the spiritual and the aesthetic pursuits in a home.

Planning is our best friend in the wise use of time and energy. Good habits and carefully worked out sequences for routine tasks can save us endless hours of housekeeping time.

Modern-day homemakers are now reaping the benefits of much good thinking and research that has gone into the effective use of time and energy. Magazines and books are full of suggestions for making housework easier and less time-consuming. It has been estimated that the average homemaker spends twice as much time and energy as she needs to in order to keep her home the way she wants it. Work simplification is simply common-sense way of doing many household tasks. New patterns for doing tasks are evolved by deliberately seeking the facts on a tried-and-true basis rather than leaving them to be solved by past habits, whim, fancy, or prejudice. We cannot, we must not let precious hours of life be wasted on trivial activities, unnecessary use of human effort, or in continuing habits of work which are outmoded or without any real meaning or purpose.

A key to work simplification might make use of the questions: *Why? What? When? Where? Who?* and *How?* Just getting into the habit of asking the following questions frequently could lead to eliminating some nonessential parts of a task.

1. *Why* is this particular piece of work done? What would happen in my home if it were not done?

2. *What* is to be done? What is the purpose of the doing?

3. *When* is the work done? Would it be better to do it at some other time?

4. *Where* is the work done? Could it be done somewhere else more effectively?

5. *Who* does the work? Could someone else do it better? Can changes be made to permit a person with less skill and training to do the work, saving my time and energy for more important family matters?

6. *How* is the work done? This requires a careful analysis of the motions made in accomplishing the task.

Industry has done much in the area of work simplification and has given us some real practical helps which we have applied to homemaking called "Six Principles of Work Simplification":

Principle 1. Leave out any part of the task you can.

Does the job really need to be done, or can some part of it be left out? Throw out habits of work which are based on whim, fancy, or prejudiced mind.

Principle 2. Make one task of two or more.

Combine tasks — try to do one task as you do another.

Principle 3. Keep things within easy reach.

Take a good look at *all* storage facilities. Is there a place for everything, and is everything in its place? Well-planned storage of tools, supplies, clothing, books, etc. can result in increased free time and energy for family members.

Principle 4. Use the best tool.

A conscious concern for all the tools used while doing a task will pay great dividends in the use of time and energy and the way one feels about the task.

Principle 5. Make both hands work.

Distribute effort to both hands, to both sides of the body, so that loads will be balanced.

Principle 6. Use the best posture.

Overfatigue is caused more often by poor posture habits than by the job itself. Consider travel distance and arrangement of equipment, work surface, cupboards, etc. Conform the tool to the body, rather than the body to the tool.

Discussion Thoughts

1. Do you think mechanical conveniences are the only means by which you can save time and energy in the home? Discuss.

2. Do you think it is lazy to sit down to do household tasks?

3. Is it worth the time and effort to take time to work out a new way of doing a task in order to do it better?

4. During the discussion period encourage one or two to tell their most effective shortcut in homemaking.

Literature — America's Literature — Meet the New World

Lesson 6—The Mather Dynasty

Elder Briant S. Jacobs

(Textbook: *America's Literature* by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 12-14; 61-73)

For Tuesday, March 17, 1959

Objective: To become more familiar with the Puritan theocracy as exemplified in three generations of the Mathers.

IF nothing else, the Puritan mind was complex. One moment, the Puritan felt that he had fulfilled his calling and, having received God's grace, was "the very Top of Felicity"; the next moment, when his old sins triumphed anew, he felt himself the vilest of the vile. He felt it was the highest duty to submit to the rule of the magistrates, the God-chosen theocracy, yet he educated not only himself but his negro slaves, the heathen Indian, and the ignorant peasants of far-off Bavaria. He whipped and hanged Quakers, banished and excommunicated his own brethren who differed in points of doctrine, yet, in his stern but sometimes arrogant kindness, he was gravely concerned how he could do most good to his fellow men.

He pioneered compulsory educa-

tion on the elementary and secondary levels, and, at Harvard, vigorously defended the new Corpernican theory of astronomy which made the sun the center of the universe, not the earth. Yet he believed in the most weird superstitions and miraculous events. He claimed the Old Testament patriarchal order and the Primitive Church of early Christianity as his models. Yet he zealously sought to accumulate worldly wealth for himself through the competition of the profit system, feeling that financial success was visible proof that God was pleased with him for having kept the commandments.

The list of these apparently conflicting generalizations could be extended at some length, but space forbids. One of the rewards of studying literature is that it specifies generalized causes and movements as seen working in the mind of one single, separate person. And no thread runs more truly along the center core of New England Puritanism than does that of the Mather family. By meeting briefly the three generations of Mather men, we see the birth of the dream of the New Zion, watch it rise to its heights, then degenerate before the new currents of belief and value which shaped the American colonies in the decades preceding the Revolutionary War.

Richard Mather (1596-1669)

Influenced by John Cotton and Thomas Hooker, Richard Mather (rhymes with rather) came to Dorchester, Massachusetts, in 1633, after his Puritanical beliefs caused him to be suspended as a minister in England. For his physical strength and endurance, his full voice, and his sincere devotion to Puritanism, he was known as "a mighty man." The church was always his first love; then came his great love of books, his power of swaying his audiences with his words, and his never-satisfied need to publish his many writings, thus finding prominence and fame in the religious world and in his own community.

It was Richard Mather who first wrote the basic theory of Puritan church government. Theologically his most important work was *The New England Platform* (1649) which applied the covenant principle to local churches. Thirteen years later, when he saw the existence of the church threatened by its own requirement that only those among the second generation who had received a spiritual illumination of vision were worthy of membership, he drafted the *Half-Way Covenant*. This controversial document eased membership requirements sufficiently to insure the church's self-perpetuation.

The most popular book to which he contributed was the *Bay Psalm Book*, the first book published in America. Appearing in 1640, less than ten years after the Puritans arrived, it was reprinted more than seventy times before the Revolution, yet only eleven copies survive. In 1947 one of these was sold for $151,000, the greatest sum ever paid for an English work, more than twice the total paid for its nearest rival, Shakespeare's *First Folio*. Until recently it was believed that the preface to the *Bay Psalm Book* came from Mather's pen, but recent scholarship proves it to have been written by John Cotton, although

Paul's Photos

INCREASE MATHER

Mather probably translated some of the Psalms, as did many of his fellow ministers.

The aim of the book was to restate the Psalms of David in language sufficiently plain that a direct, simple transmission of thought was no longer obstructed by fancy words and elegance of phrase. As the preface states, "God's altar needs not our polishing." The translation of the Twenty-third Psalm is unique. It begins:

The Lord to mee a shepheard is,
want therefore shall not I
Hee in the folds of tender grasses,
doth cause me downe to lie:
To waters calme me gently leads
restore my soul doth hee:
Hee doth in paths of righteousness:
for his names sake leade mee.

The morning of his death he tried to enter his library to open his beloved but temporarily neglected books. Seeing he could not make it, he said, "I have not been in my study several days; and is it not a lamentable thing that I should lose so much time?" The Mather dye was cast early and firmly.

Increase Mather (1639-1723)

Four of Richard's six sons became ministers. Increase, the youngest, was the greatest leader of them all, and greatest of the Mather clan.

Blood tells, particularly so with the Mathers. Increase entered Harvard at age twelve, thus far its youngest pupil. He learned Latin, Hebrew, and Greek, and, upon his graduation at seventeen, sailed for Dublin, where his brother Samuel was a noted preacher, to graduate from Trinity University with distinction. As one might expect of a Mather so promising and proud, he preached from various prominent English and Irish pulpits for the next three years, New England now being too small and remote a place for his talents. However, when Cromwell's Commonwealth crumbled, so did the fond vision of Puritanism's ever being the dominant church in England. Soon after Charles II was restored to the English throne, Increase found it more comfortable as a dissenter to return home. He received offers from dozens of churches, but began preaching at the North Church in Boston.

During the first thirty years of his sixty-two year ministry, he became the most powerful man in the colonies, without question. When James II came to the throne in 1685 and Massachusetts was in grave danger of losing all rights of self-government, it was Increase Mather who convinced James II, and, after 1688, his successor William of Orange, that Massachusetts should receive a new charter, despite her past severe

acts of intolerance against fellow-Englishmen who held heretical religious views. When, to receive any charter at all, Increase was forced to guarantee true religious toleration henceforth, the absolute authority of the theocracy came to an end, and with it much of Mather's political and ecclesiastical prestige.

In those first brilliant decades of hope fulfilled, the shining star of the Mather dynasty rose to its highest point. This one small community of Boston in the four decades preceding 1660 had drained off to itself hundreds of university graduates. By 1700, a community of seven thousand, it supported two printing presses, second only to London, and half a dozen booksellers, some of whom became wealthy; at the time of Increase's death, when it had grown to ten thousand, Boston had supported four newspapers. During the 160 years between 1640 and 1799, almost thirty-six thousand separate entries were published, requiring twelve volumes of bibliography merely to list all the titles. And in this prolonged ferment of reading and publishing, Increase Mather was the top scholar as long as he lived, rivaled and surpassed by only one: his son Cotton. During his years in Boston, Increase published at least one book every year, totaling at his death in excess of 130 titles and sixty-five collaborations. Throughout his maturity his "scholar's day" was at least sixteen hours. In addition, he organized a society for scientific discussion, and corresponded regularly with various eminent scientists in England.

This intellectual fervor was not in spite of his religion, but because of it. He was but practicing to a zealous degree a central tenet of Puritanism as stated by Benjamin Whichcote when he said, "The Christian religion is intellectual, rational, and spiritual." Therefore he was the logical choice to be Harvard's new president, an offer which he, at first, declined in favor of his purely religious duties. Finally accepting, he was in full control of the school for sixteen years, furthering scientific studies and the newest theories from England, while at the same time safeguarding the conservative religious beliefs. Exactly as his father had done before him, he resented life's shortness and every moment which kept him from his books, since through them, he believed, he could best serve his fellows. As he wrote:

> Not many years ago I lost several months from study by sickness.
>
> Let every God-fearing reader joyn with me in prayer, that I may be enabled to redeem the time, and (in all ways where I am capable) to serve my generation.

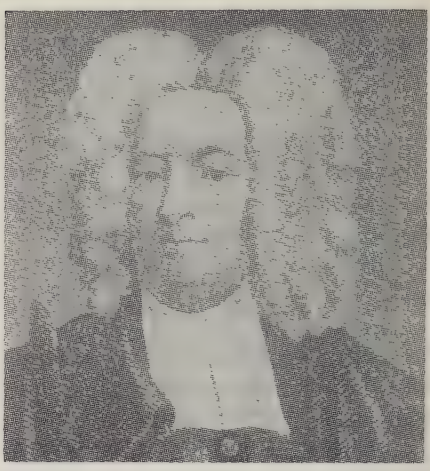
Perhaps he served them through books too much; he needed his books more than his people. Relying more on tradition than on human warmth, he became austere and dogmatic. Impatient with those less zealous than himself, he tried to force love and respect, which is only to destroy them. So intense became his self-esteem and his inability to share responsibility with others, that his enemies were no longer only the worldly profit-seekers and religious opponents outside his tightly controlled theocracy; his own followers revolted. Though he remained in his church office until his death, he was cased out of his

control of Harvard while still in the prime of life. Decades before he died, in 1723, the dream of perpetuating the New England Zion was for most men dead. But while Increase dreamed of that glorious past, his son Cotton tried to recreate it. And like his father and grandfather, his tool, of course, was the one most highly esteemed by all the Mathers: the pen.

Cotton Mather (1663-1728)

Born two years after his father Increase returned to Boston to begin his life's work there, Cotton outlived him but five bitter years. Though the two lives thus ran parallel, Cotton lived in the shadow of his illustrious father, obsessed with the fear that he would not "measure up." He *must not fail*, nor could the Puritan theocracy, to which he stood as chief heir-apparent. To a defense of these two overwhelming propositions he dedicated his life, but in vain. In his love of the past he forswore unappreciative realities of the present, continuing his withdrawal until he became a living anachronism.

Outwardly, in scholarly pursuits, at least, he outshone his father. While Increase published 130 titles in his lifetime, Cotton published over 450. Increase spoke only Latin, though he could read Hebrew and Greek; Cotton was completely at home in seven languages. His private library contained over two thousand volumes, by far the largest in New England. Like his father, Cotton entered Harvard at age twelve, but his schoolmates found him to be a spoiled prig who had no time for entering into their play, so busy was he composing written



Paul's Photos

COTTON MATHER

prayers asking forgiveness for their cruel words and actions. A nervous, stuttering child, he overcame his defect sufficiently to serve with his father as co-minister of the North Church, but he could never exert any influence politically, and he became an overseer of Harvard rather than its president, as he had hoped.

The Puritan Cotton Mather's strength lay in his realization that God cared about his fate, yet whether he was among the chosen whom God had "pulled out of the Horrible Pitt" or whether he was to be damned, he could never know for sure. Cotton Mather's diary is a glowing revelation of the anxious tension to know which dominated his life. Always probing within himself for "the Mark of an effectually called Person," he submitted himself to as many as sixty periods of fasting and twenty vigils within one year. Further, by his "fastings, contritions, humiliations, supplications and abasements," he sought consciously to create within himself the symptoms he so desperately

sought. When he was ignored socially, he pouted; when his will was crossed, he ranted; in his later years, he referred to the rising generation which spurned his guidance as "silly, foolish people" and "insignificant lice." He was strongly opposed to entrusting common people with major decisions, feeling that "the highest privilege of the people is to be ruled by the Godly." Knowing, as he knew his name, that God had enchained the devil, but that he had "horribly lengthened out the Chain," he entered in his diary the all-consuming purpose of his later years:

> I have set myself to countermine the Whole Plot of the Devil against New England, in every branch of it, as far as one of my darkness can comprehend such a work of darkness.

Through his diary we see him pathetically driven by his own desire to do good, that he might fulfill his own early promises of greatness. But in his loneliness, spurts of confidence, frustrations, and fears, he becomes nearly a pathetic figure.

The Salem Witchcraft Trials

Between 1647 and 1662, fourteen people had been hanged as witches in Connecticut and Massachusetts, then for over twenty years nothing happened until the early eighties. Increase Mather finished making a collection of proofs that the devil was actively working against Christ's cause, an editing task which had been begun by ministers in England and Ireland, then turned over to him. Entitled *Remarkable Providences*, the collection was published in 1684 to impress New Englanders with the increasing enormities of their sins; else God would loosen the devil's chain even further. The accounts were objectively published just as Increase received them, but he erred by giving the prestige of his name to them without checking, at firsthand, with the original informants. As examples of "The Devil's Sport" which he carries on with us, Increase Mather cited chairs flying mysteriously through the air to alight on the supper table, a man beaten by his leathern breeches just after blowing out the candle to retire, cheese being wrested from a boy's hand just as he was to bite it, children eating ashes, barking like dogs, and clucking like hens.

Such writings published by the greatest personal force in the community could not help but affect the people. At Salem, a group of teen-age girls began screaming that devils were biting and pinching them. In the prestige of the court they named various neighbors as witches, first poor, unattractive old women, but then more prominent people. Single-handed, Increase stopped the trials, an order for eight more executions was annulled, over 150 accused persons were released from jail, and all confessed witches were pardoned.

While less than forty persons were killed as unconfessed witches in all of New England, several hundreds were executed in England and Scotland during the reign of Queen Elizabeth, while unnumbered thousands died in Germany and Scandinavia during the century.

Cotton Mather had nothing directly to do with the trials. It was after the trials were over that Cotton blackened himself in the eyes of posterity with his ever-active

pen. By appealing to outworn covenant theology, he tried to make these deaths seem just and necessary.

Magnalia Christi Americana

Designedly Cotton Mather's greatest work (it took him three years to write it) and the one which represents him most fairly is *Magnalia Christi Americana*, translated as *The Great Achievements of Christ in America*. Divided into seven sections, its thousands of pages in general recount the "remarkable providences" by which God had guided the destinies of his people in New England, and it honored her great heroes of the past seventy years since the founding in 1630.

Traditionally, the Puritans used history to prove that God had darkened the world during the Middle Ages, then slowly allowed man to receive more light and truth through the Renaissance until the New England venture brought his intent to a climax. In the words of the eminent John Cotton, grandfather to Cotton Mather, every Puritan felt a "panting, longing, eager desire" to see this fulfillment accomplished within himself. Bradford, Winthrop, and other historians recorded day-to-day history as it happened, noting moral values and evidence of God's guiding hand. But not so with Cotton Mather.

Cotton portrayed the New England past as having been in a delicate balance. For a certain measure of faithfulness God had allowed his people an equivalent amount of prosperity and happiness; likewise for so much sin, a balancing amount of punishment in the form of sickness, storm, drouth, or Indian attack had been measured out before the score had been evened once more. Man had fallen, but by a series of dramatic crises and victories he had recovered. Yet though evils covered the land once more:

> Therefore have we good reason to hope that this Day of Trouble, is near to an end, if our sins doe not undoe all that hath been wrought for us.

Thus, as one might expect, New England history written for New Englanders was really another sermon in historical disguise.

Cotton Mather's Mature Style

When he so desired, Cotton wrote with a plain simplicity reminiscent of Bradford, as exemplified in his beautifully written life (text page 69). It was this philosophy of "the plain style" which had prompted his grandfather Richard Mather to rewrite David's Psalms, so compatible was it to the Puritan mind. Yet, in 1726, twenty-two years after *Magnalia* appeared, Mather published his *Manaductio ad Ministerium* designed to advise prospective young ministers on various matters, among them literary style. Completely repudiating the concept of the plain style as being the uniformly gray container in which all contents had for too long been couched, he said, "Every man will have his own style which will distinguish him as much as his gait." Mather asked for the privilege of writing in the style which would insinuate onto his page the insight he had gained from his vast reading; then his "composures" would be "not only a cloth of gold, but also stuck with as many jewels as the gown of a Russian ambassador."

We could ask no better description than his introduction to *Magnalia* (see text, page 63). It is overly wrought to our senses, and so laden with Mather's lifelong collection of literary jewels that its thought is difficult to follow. It does, nonetheless, attain the epic grandeur which Cotton felt most appropriate to his subject. And whether the subject is more accurately New England or Cotton Mather it would be hard to say.

Thoughts for Discussion

1. Why did Richard Mather rewrite David's Twenty-third Psalm?
2. What was Cotton Mather's use of New England's historical past?
3. How did he justify his departure from the Puritan's traditional "plain style"?

Social Science—Latter-day Saint Family Life

Lesson 19—"We Seek After These Things"

Elder John Farr Larson

For Tuesday, March 24, 1959

Objective: To illustrate the importance of wholesome educational influences in the home.

EVERY family has the responsibility of establishing a way of life which will develop a stable sense of values for its members. The ability to put "first things first" is developed through wholesome pursuits and the wise application of "heart, might, mind and soul." If the home is well balanced, family members will naturally develop interests in worthwhile things and will be greatly aided in becoming well-adjusted individuals.

Family strength, solidarity, and happiness are enhanced when family members individually are healthy, happy, well-adjusted persons. The personality of man, like his physical body, is best nourished by proper diet. Each grows best through a balance of wholesome foods. A harmful ingredient not only fails to aid growth, but may interfere with normal development.

Two of the dietary needs of the personality are education and spirituality. (See Lesson 11, "As the Twig Is Bent.") In this lesson, we shall study the role of the family in providing the proper stimulation to help its members grow spiritually and intellectually. Used as the Lord intended, education can become a powerful tool in molding abundant living and useful citizenship, now and hereafter.

Family Education

Throughout the history of the Church, our people have fostered good educational institutions, believing that intellectual progress is an essential part of our mortal existence. As our pioneer forefathers moved from place to place, the establishment of schools was second only to finding a place of worship. From the moment they arrived in the "valley of the mountains," plans were made to construct schools of a permanent nature where the best of instruction for their children

could be offered. Such gems as the following have been constant reminders to develop our minds:

It is impossible for a man to be saved in ignorance (D & C 131:6).

Since this quotation means ignorance of Jesus Christ and the laws of salvation, it is an admonition to pursue gospel scholarship. Elder Mark E. Petersen said:

. . . education, which fails to build faith actually is a system of ignorance, it is a system of blindness, it is a system which alienates people from the way of God . . . (*The Relief Society Magazine*, January 1952, page 9).

The glory of God is intelligence, or, in other words, light and truth (D & C 93:36).

Our present educational systems offer good opportunities to all who are willing to seek them. In the child's early years, educational planning is primarily a parental responsibility, but thereafter, it is basically a joint venture between parent and child. In planning its educational program, each family might well consider:

1. How can we instill within our children a love of learning? A desire for higher education?
2. How much education does each child require?
3. How shall we select the schools to be attended?
4. How shall the schooling be financed?
5. How much vocational and job-placement guidance should children receive?

Desire for Learning

The desire for learning is born and developed in the home. Children search when stimulated by parental interest and encouragement, and *searching* is *learning*. The environment of the home, which includes many aspects as we have learned, is probably the greatest single influence on intellectual attainment. As the child reaches out for knowledge, and as he uses it, he experiences sensations varying from pleasure to dissatisfaction. Parents are uniquely equipped to help their children feel the pleasure of accomplishment. If a child's early learning experiences are pleasant and effective, an unquenchable thirst for knowledge is developed, satisfied only by the consistent acquisition and use of knowledge. Praise should be strong when success is evident, and encouragement ready when the effort and work need improvement. Confidence in the child's potential should be expressed, thus helping him surmount his difficulties.

Bacon once said, "reading maketh a full man," and Latter-day Saints have always regarded seriously the admonition:

. . . seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith (D & C 88:118).

If good books and periodicals are always available in the home, children will never be content with mediocre literature, but will grow up with an appetite for the best. When parents take the time to read aloud from good books to small children, a new world opens up which can grow richer through the years.

Reading readiness is not the only pre-school preparation which helps a child adjust to the learning process effectively. Parents should also see the importance of a normal social adjustment, self-reliance, self-discipline, proper work habits, sound

health habits, normal physical growth, ability to share with others, active interest in others, and knowledge of the world in which we live. All of these things and more, contribute to setting the stage of the child's "love of learning" and make the learning delightful.

Parents can also encourage good study habits by providing in the home adequate lighting, quiet atmosphere, and clean, comfortable surroundings. The family library, with such helpful reference material as parents can afford, should be planned to invite its use. In addition, children should be encouraged to use the public library and should be familiar with its procedures. Parental visits to school give encouragement and status to children and provide parents with an awareness of school difficulties, so they can aid in the happy school adjustment of the children.

Perhaps, parents can best give children a desire for education by exhibiting the results of their own learning through good living and by showing a continuous interest in studying and progressing with their children ("Live and Learn Forever," *Relief Society Magazine*, December 1957, page 816).

Children should be taught to visualize the breadth of education; that it is more than going to school; more than learning how to make a living; that it is a life-long process of learning how to live. One of our prophets has said:

> . . . eternal progress can be enjoyed only when the principles of eternal life are associated with their daily existence . . . education that has for its highest ideals the pursuit of worldly ambitions is wanting in that free and unrestrained flow of the spirit which makes for higher freedom and a more wholesome life (*Gospel Doctrine*, Ninth Edition, Joseph F. Smith, page 353).

Intellectual Capacities

Intellectual capacities differ and, for this reason, it is unwise for parents to compare the accomplishments of different children. It is discouraging and unfair to the less gifted. Each one should feel that he is competing only with himself and that his best effort should be his goal. Each child should be encouraged to develop in its own way, thus recognizing that each is different in capacity, interest, and achievement. To force a child into a mold of another is to suggest failure. The same effect generally results when a parent attempts to achieve vicariously through a child that which the parent failed to achieve. The oft dreamed wish of a mother that her son grow up to be President is a desirable goal and a possible source of real stimulation, if mother (and father) deal with it wisely. A parent's strong desire for his child to achieve in a particular way is often defeated by too much parental direction. Education, like salvation, must be personally achieved. No child will "arrive" at a desired goal except on his own power and parents' enthusiasm should not cause them to "force" the child, for he will never achieve in that way. He should be seeking his own goal.

A desire to learn and a willingness to work are far more important than native brilliance, for few children fall into a genius class. The humility to be teachable is a valuable asset in the learning process. When some children become discouraged, thinking they are not as

endowed as others, perhaps these words would be timely:

. . . The spirit of genius is the spirit of hard work, plodding toil, whole-souled devotion to the labor of the day (*Gospel Doctrine*, Ninth Edition, Joseph F. Smith, page 370).

Higher Education

Students should be encouraged to seek as much education as their chosen vocation or profession require and as circumstances permit. A college education, properly applied, can be a valuable "passport to better living" throughout their lives. The schools selected usually depend upon geographic location, specialized courses offered, finances involved, and, perhaps, Church affiliation. If these items are discussed and decided on a family basis, family members can better help each other achieve their desired goals. Generally speaking, students appreciate their education more and apply themselves better when they carry some portion of the financial load. It is not uncommon in this day to see young families join in helping father get his education. While this generally involves some sacrifice, it cannot be regarded negatively, for such an experience is laden with blessings for all the family.

Vocational Guidance

Vocational choices should be made by the individual concerned, because success is more apt to be had in a field of interest. But interest should not be the sole criterion. We may be interested but not adapted. Parents should provide some guidance and thus prevent unhappiness and disappointment later on. Professional counseling is also available and should be sought early enough to make the school program effective. Follow-up counseling to insure successful on-the-job adjustment is also helpful. In choosing vocations, their prastical applications should be kept in mind.

Seek to be educated in the highest meaning of the term; get the most possible service out of your time, your body and brains, and let all your efforts be directed into honorable channels, that no effort shall be wasted, and no labor result in loss or evil (*Gospel Doctrine*, Ninth Edition, Joseph F. Smith, page 351).

While we are educating our children in all that may be termed the beautiful in science and art, we should not fail to insist that they shall learn to do practical things, and that they do not despise the common labors of life. Any other course toward them is an injustice to the boys and girls, as well as to ourselves and the community in general (*Gospel Doctrine*, Ninth Edition, Joseph F. Smith, page 344).

Education for Women

Education for women is desirable to improve their ability to fulfill their most important roles in life as wives and mothers, and to equip them to earn a living outside the home, if such becomes necessary. President Joseph F. Smith once said:

It is very important to the welfare, usefulness, happiness, and comfort of our daughters (in view of certain circumstances) that they learn some branch of industry that could be turned to practical account in the way of making a living, should circumstances require it (*Gospel Doctrine*, Ninth Edition, Joseph F. Smith, page 352).

Are you fitting them for the practical duties of mother and wife. . . . Or are you . . . making them . . . expert in ostentatious embellishments? Is mother doing all the work? If you say yes . . .

you are not doing your full duty to your child (*Gospel Doctrine*, Ninth Edition, Joseph F. Smith, page 344).

The intellectual growth of Latter-day Saint women has been greatly enhanced by the educational aspects of the Relief Society. Through this medium they are constantly improving their skills to be and become better wives and mothers.

Education Is Long Lasting

We know that educational progress, not necessarily academic, not only benefits family members by providing a more abundant life, but it also affects their eternal progression. The Lord requires that we study things of the spirit, that our greatest purpose be to build faith. In The Book of Mormon the ancient prophet said, "To be learned is good, if they hearken unto the counsels of God."

No discussion of the role of education in Latter-day Saint family life can omit the need for gospel scholarship. Parents should teach their children the gospel. The Doctrine and Covenants clearly states that God will hold parents responsible for their teachings in the home. (See D & C 68:25-28.)

While secular education is desirable, it is the gospel perspective that we should seek—knowledge of God and his laws so that such knowledge can rise with us in the resurrection and give us eternal reward there.

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come (D & C 130:18-19).

This knowledge with other great truths revealed by revelation increases our obligation to improve our minds through constant study. It emphasizes the importance of placing our children under the influence of teachers with sound spiritual values. We have always been taught that a lifetime of learning is of no avail unless the Spirit of the Lord dwells with us and prompts us to use our learning wisely to benefit our fellow men.

It is our responsibility as Latter-day Saints to *lead* our families into wholesome educational and spiritual pursuits which will not only educate their minds, but gladden their hearts and enrich their souls as well.

President David O. McKay has well summarized the purpose of true education:

It is awakening a love for truth; giving a just sense of duty; opening the eyes of the soul to the great purpose and end of life. It is not so much giving words, as thoughts; or mere maxims, as living principles. It is not teaching to be honest, because "honesty is the best policy" but because it is right. It is teaching the individual to love the good, for the sake of the good, to be virtuous in action because one is so in heart; to love and serve God supremely not from fear, but from delight in his perfect character (*Gospel Ideals*, President David O. McKay, page 437).

Questions for Discussion

1. Give a brief history of education within the Church since its organization. Describe the Church educational system today.

2. Why is it important for Latter-day Saint families to take advantage of the Seminary program? L. D. S. Institutes on college level?

3. What was unique about the education of Joseph Smith?

4. How can Latter-day Saints best keep growing intellectually and spiritually?

5. Discuss the gospel as a "schoolmaster."

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6. What educational standards are given in the 13th Article of Faith?

7. Discuss John 8:32 "And ye shall know the truth, and the truth shall make you free."

Supplementary References

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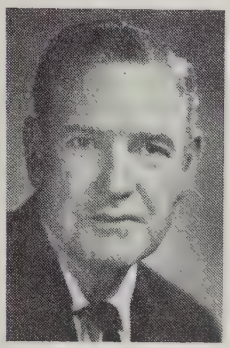

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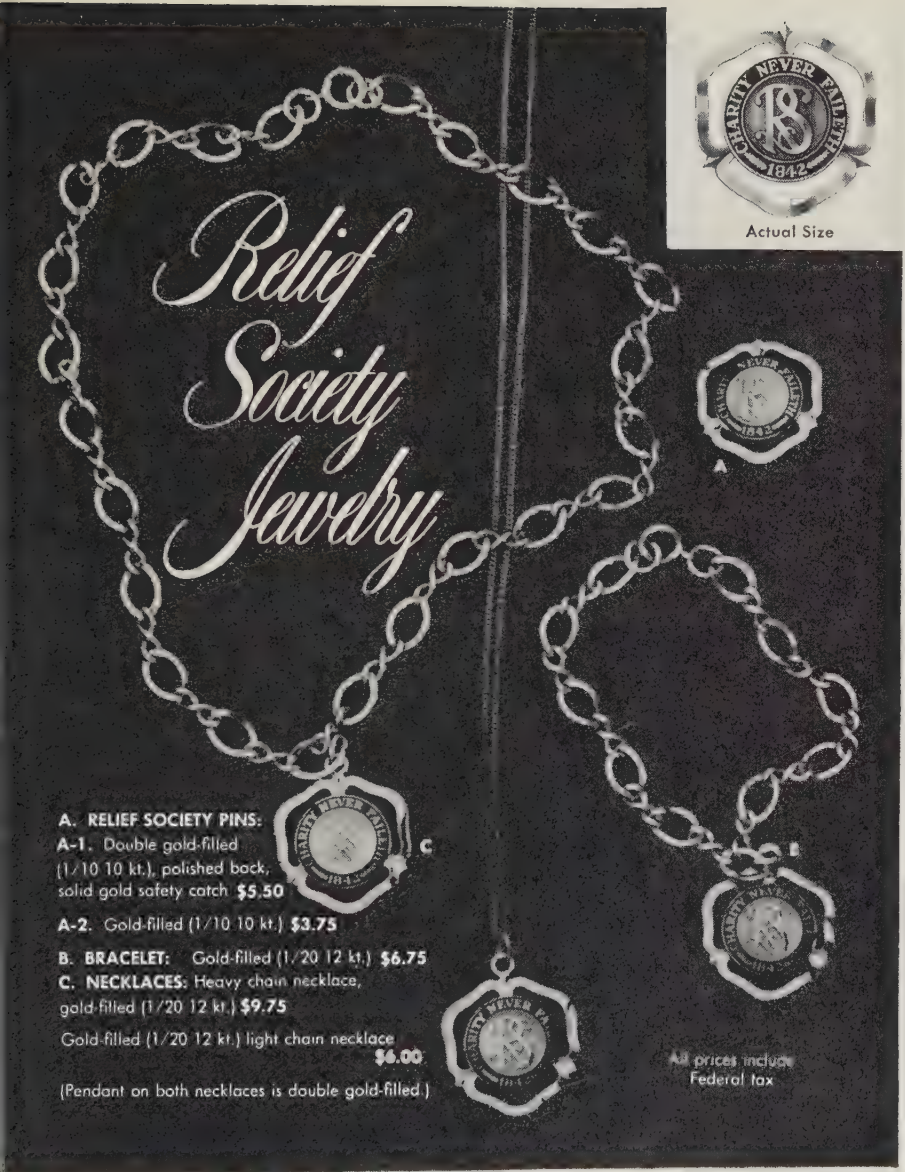
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